THE DOCTRINE OF FAITH.

OR,

The prime and principall Points which a Christian is to know and believe.

Handled in sundry SERMONS upon Texts of Scripture selected and chosen for the purpose.

Wherein the Method of the CREED, (Commonly called *The Apostles Creed*) is observed; and the Articles thereof are confirmed, explained and applied, for the instructing of the ignorant, and the establishing of all in the TRUTH.

BY

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To the Christian Reader.

What hereticall, blasphemous and damnable opinions have of late years been vented and published amongst us in this Land, is over-notorious, and but too well knowne both at home and abroad: For both the reformed * Churches in forraigne parts have complained of it, and also we our selves by publike order and appointment have professed * solemne humiliation for it: Surely it is a very sad thing and much to be deplored, that Protestants who have abandoned communion with the Romish Babylon, because of those impious and Antichristian Doctrines, that are maintained in it, should fall themselves to imbrace opinions no lesse erroneous, yea, indeed more monstrous then those of the Papists. Yea, and that a Nation should even then be most grossely infected in this kind, when it hath but newly in a most sacred manner promised and professed Reformation: Divers years ago when things were nothing so bad in this respect, as since they have been, the Walachrian Churches in an Epistle sent to the Assembly of Divines at Westminster, set forth the hainousnesse of the crime that we are guilty of: and have not we great reason now to be sensible of it, and affected with it? *Let your consciences judge* (say they) *how all kind of heresies can passe unpunished, manifold seeds of Schismes be sowne, and prophane Doctrines of errors be commonly vented abroad in that City* (yea, in that Nation) *which by so expresse, sacred and severe an oath hath bound it selfe before God to cast out all errors, heresies and schismes from the house of God. Judicent conscientiæ vestræ, quo modo omne hæresium genus inultum permitti, multifaria schismatum semina spargi, & profana errorum dogmata passim in vulgus proferri possint in illâ civitate, quæ tam expresso, sancto & severo juramento sese devinxit ad omnes errores, hæreses, schismata è domo Dei ejicienda.* Epist. Præfix. Apolog.

* Their words are presently after cited.
* March 10. 1646.

The consideration of the growth and spreading of such pernicious errors, moved me in the course of my Ministery to spend some time in handling the *first principles of the Oracles of God*, (as they are called, *Heb.* 5. 12.) the principall and fundamentall points of Religion, according to the method and order of the Creed, called the Apostles Creed, wherein they are comprized. This I conceived very requisite and needfull, as a chief means, if not to recover those that are infected, yet to preserve others from infection: For (as one well observes) a principall way of fortifying our selves against the allurements and assaults of false Teachers, is *to be grounded in the principles of the Doctrines of Christ, or else we shall easily be tumbled up and downe like loose stones that lie not fast in the building upon the foundation.* The Apostle himself doth shew, that such as are *children* (to wit, *in understanding*, either altogether ignorant of the Doctrine of Faith, or not well grounded in it, 1 *Cor.* 14. 20.) are ready to be *tossed to and fro, and carried away with every wind of Doctrine, by the sleight of men and cunning craftinesse, whereby they lie in wait to deceive*, Ephes. 4. 14. And that such are soon *led captive*, who are *ever learning, but never able to come to the knowledge of the truth*, to wit, a thorough and well-grounded knowledge of it, 2 *Tim.* 3. 6, 7. This knowledge is (as wofull experience shewes) much wanting in many: And hence it is, that errors and heresies have so prevailed amongst us, whilest some through ignorance are circumvented, seduced and drawne away, and others (though perhaps full of invectives against Sects, yet) have nothing to alledge in defence of truth, or onely that which is to little purpose, custome, example, and the like; whereby it comes to passe, that the Authors and abettors of error do the more triumph, and such as are insnared by them, are the most fastened unto them.

Mr. *Vines* Serm. on the day of humiliation for the growth of errors, heresies, &c. pag. 57.

I grant indeed, that it is not Christ in the head, but Christ in the heart; not a bare notionall knowledge of Christ, but a spirituall knowledge of him, that will serve the turne. But yet nevertheless Christ must be in the head, or els he cannot be in the heart; (I speak in respect of such as are of years) there must be a notionall knowledge of Christ, or else there cannot be a spirituall knowledge of him;

him: As the Athenians were far wrong, who thought to worship an *unknowne God*, Acts 17.23. so are they, who think to believe in an unknown Christ: *That ye may know and believe*, said he, Joh. 10.38. first know, and then believe. It's true, (as *Austine* saith) *not the quicknesse of understanding, but the simplicity of believing doth make many safe.* Yet that of *Hierome* is no lesse true, *What simplicity, I pray you, is this, to believe you know not what?* *Bellarmine* himself though in the heat of contention, and carried away with a spirit of contradiction, he sticks not to say, that *Faith is better defined by ignorance then by knowledge:* yet afterwards being in a more calme temper, he confesseth, that *an apprehensive knowledge is pre-required unto faith, though it be not faith it self.* Therefore not to speak now of the impiety of the Church of Rome, that seeks by all means that may be, to nuzzle people in ignorance, dealing with them as the Philistines dealt with *Samson*, who first put out his eyes and made him blind, and then made a slave of him, and abused him at their pleasure: Not to speak, I say, of this; others there be, who are worthy to be abhorred of all Christians, in that they so flie into the Mystery of the Gospell, as that they quite abolish and annull the History of it, they turne all that the Scripture doth record of Christ into a meer Allegory. And some again, though perhaps they be Orthodox, and deliver nothing but what is sound and true, yet are faulty in this, that they think it a sufficient, yea a more then ordinary preaching of Christ, to have his Name frequently in their mouthes, and in a generall way to speake much of him, when as yet they never shew what he is, or what he hath done and suffered: nor scarce ever handle any one Article of FAITH concerning Christ, as if this were too triviall for them to trouble themselves about, so that many poor souls, though they hear

Cæteram turbam non. intelligendi vivacitas, sed credendi simplicitas tutos facit. Aug. contra Epist. Fundam. cap. 4.

Quanam est ista, quæso, simplicitas, nescire quod credas? Hieron. adversus Luciferian.

Fides melius definitur per ignorantiam, quàm per notitiam. Bel. de Justif. lib. 1. cap. 7. §. *Judicium autem.*

Cognitio apprehensiva præexigitur quidem ad fidem, sed non est ipsa propriè fides. Bel. de Justif. lib. 1. cap. 16. §. *Restat. caput.* &c.

Judg. 16.

Christ

Christ mentioned a thousand times, yet still remain as ignorant of him, and so as apt to entertain any false opinion concerning him, as ever they were. For the instructing of such, as also for the confirming and further edifying of those, who have more knowledge, these Sermons here presented to publike view, may (thorough Gods blessing) be usefull and profitable. This is that, which I aimed at in the preaching, neither have I any other design in the publishing of them. I know, these times afford but small incouragement to the Writers, and publishers of books of this nature. For though we may seem to crosse the Proverb, *What have the Muses to do with Mars?* The pen and the pike seldome find room in one place, Yet (alas) so it is, either new Occurrences, or new Opinions are the things, which now most look after: that which is sober, serious and solid, will find but few that will regard it. But he, who is wisdome it selfe, doth tell us that *wisdome is justified of her children*, Mat. 11.19. And he, who was as wise as any meer mortall, saith, *A wise man will hear, and will increase learning*, Prov. 1.5. And again, *Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase learning*, Prov. 9.9. Some are apt to mind not so much the matter, as the man, not so much what it is that is spoken, as who it is that speaks it. What ever proceeds from some, shall be applauded; and what ever proceeds from others shall be sleighted. But as the Jewish Doctours say well, *Look not on the canne, but on that which is in it.* A preposterous and perverse course it is, in stead of judging the authour by the work, to judge the work by the Authour. But (I fear) I exceed the bounds of an Epistle; I will adde no more but, The Lord, who is *the God of truth*, Isai. 65.16. and *the God of all grace*, 1 Pet. 5.10. by his word and Spirit lead us into, & keep us in all sanctifying and saving truth. So I rest,

Febr. 22. 1643. Thine to serve thee in the Lord,

Chr. Cartwright.

Quid Musis cum Marte?

אם ספרא לא סייפא
ואם סייפא לא ספרא

Si litera, non arma; si arma, non litera. Sic Hebræi testè *Buxtorfio in præfat. More Neb.*

Ex personis probamus fidem, an ex fide personas? Tertul. de Præscript. cap. 3.

אל תשתכל בקנקן אלא
במה שיש בו

THE FIRST SERMON.

HEB. II. 6.

He that cometh unto God, must believe that God is.

FAith and a good conscience are two things which it concerns every one to have, and to hold, *Holding faith and a good conscience*, 1 Tim. I. 19. Faith hath the precedency that must go before, without a right and sound faith there can be no good conscience. *Male vivitur, si de Deo non bene creditur*, (saith *Augustine*) *Where there is not a right faith concerning God, there will be exorbitancies in the conversation.* Aug. de Civ. Dei, lib. 5. cap. 10.

In this Chapter, out of which the Text is taken, we have a large *Encomium*, or commendation of faith, and a clear demonstration both of the necessity, and of the efficacy of it: that nothing can be done without it, *Without faith it is impossible to please God*, v. 6. that nothing

may be done by it; this is proved by a cloud of witnesses throughout the Chapter.

Faith is taken two wayes: 1. There is *fides quæ creditur*, faith which we believe, the object and matter of Faith; thus is faith to be understood, *Jude* v. 3. *That you should earnestly contend for the Faith which was once delivered unto the Saints.* 2. *Fides quâ creditur*, Faith whereby we believe, the grace of faith inherent in the soule, the act whereof is to believe; thus is the word taken, *Rom.* 1.17. *The just shall live by Faith*, and *Jam.* 1.6. *Let him ask in Faith*; and so in many other places this is the proper acception of the word, though the other acception be not unusuall.

The object of Faith is God, and whatsoever is revealed by God; *Secret things belong unto the Lord our God, but things revealed unto us, &c. Deut.* 29.29. The first thing concerning God to be believed, is as the Text doth tell us, that God is, *He that cometh unto God, must believe that God is*; it followes, *and that he is a rewarder of those that diligently seek him*: this must also be believed, but the other first, and then this, first that God is, and then that he is a rewarder of those that diligently seek him.

That there is a God.

I shall now by Gods help insist upon this first principle of Religion, That God is, or that there is a God.

Let none think that this is a superfluous and needlesse labour, to go about to demonstrate a thing so plain and evident as this is.

For, 1. If this be a truth necessary for all to know

know and believe, then it is not unnecessary to insist upon it, and to confirm it, that we may see we have just reason to believe as we do.

2. The Scripture tells us of such *fools as say in their heart, there is no God*: And we read of some, though but few, who have denyed it not onely in their hearts, but with their mouths also. Psal. 14. 1.

3. This is a corrupt age into which we are fallen, most of the fundamentall truths are either denied, or doubted of; and though I doe not read or hear of any, that yet seeks to shake this *basis* of Religion, yet seeing (as the Apostle saith) *evill men and seducers will wax worse and worse*, it is good to be fore-armed, and to prevent the worst. 2 Tim. 3. 13.

4. This being the main foundation of all Religion, it must be laid sure, that so the superstructure may be the more firm.

These things premised, I come to the proof of the point, *viz.* that there is a God.

And 1. We have in this the generall consent even of the Heathens, although *Diagoras* (they say) denied it, and *Protagoras* doubted of it, yet generally the Heathens did acknowledge it: yea, it's said, that *Protagoras* was banished by his Countrey-men the Athenians, because he presumed to question such a truth as this. *Tullie* a Heathen man saith, *Nulla gens tam effera ac barbara, quæ non cognoscit esse Deum. There is no Nation so rude and barbarous, but it knowes that there is a God*: It's observed, that even such as are *sine Rege, sine Lege*, without Magistrates, and without Lawes, yet are not *sine Religione*, altogether with- Tul. de Nat. Deor. lib. 2.

out Religion. Idolaters that worship a false God, shew that they believe there is a God; they are ignorant indeed of the onely true God, and therefore they worship a false God instead of him, yet this they assure themselves of, that there is a God, or else they would worship none at all: So that (as *Calvin* well observes) even Idolatry it selfe is *hujus conceptionis amplum documentum*, an ample token and testimony of this conception, that there is a God.

Calv. Inst. l 1. c. 3.

2. There are many wayes, whereby the Heathens, having only the light of nature, did yet see this, that there is a God. *Tullie* mentioneth four wayes, by which they came to be convinced of this, and (which is observable) I find all those mentioned in Scripture as so many evictions of a Deity. 1. The fore-knowledge of things to come, *viz.* things that have no necessary dependence upon secondary causes, but in that respect are altogether contingent; though the predictions of the Heathens were generally such as did not argue a divine power, yet the argument in it selfe is good, and sufficient to convince an Atheist: It is certain, that things in respect of inferiour causes meerly contingent, have been foreshewed long before they came to passe. The Prophet *Isaiah* prophecied of *Cyrus* by name, though he died long before *Cyrus* was borne; so did another Prophet in like manner of *Josiah*. Now this knowledge of things to come is peculiar unto God, neither can any have it, but as inspired by God. By this argument God proves himselfe to be the true God, and the gods of the Heathens

Tul. de Nat. Deor.

Esa. 44. 28. & 45. 1.

1 King. 13 2.

Heathens to be Idolls, vanity, and nothing. *Produce your cause* (saith the Lord) *bring forth your strong reasons, saith the King of* Jacob. *Let them bring forth, and shew us what shall happen; let them shew the former things what they be, that we may consider them, and know the latter end of them, or declare us things to come: shew the things that are to come hereafter, that we may know that ye are Gods*, Isa.41. 21,22,23. And again, *Isa.* 43. 9. *Let all the Nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? viz.* before they happen, as God shewed them by his Prophets, as *Kimchi* a Jewish Rabbin upon the place doth well expound it. Men and Devils may ghesse at things to come, but not certainly and infallibly know them: The Chaldeans were famous for Astrologie and divination, yet the Prophet *Isaiah* derides them, and those that gave credit to them; *Stand now* (saith he to Babylon) *with thine inchantments, and with the multitude of thy Sorceries, wherein thou hast laboured from thy youth, if so be thou shalt be able to profit, if so be thou mayest prevaile: Thou art wearied in the multitude of thy counsells, let now the Astrologers, the star-gazers, the monethly Prognosticators stand up and save thee from these things that shall come upon thee: Behold they shall be as stubble, the fire shall burn them, they shall not deliver themselves from the power of the flame*, Isa.47.12,13,14. and v.11. it's said, that evill should come suddenly upon Babylon, that she should not know of before it came upon her; so that her Diviners could not only not pre-

שקיעמו
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ביאו.
Kimchi ad lo

vent her, and their own destruction, but not so much as foresee it.

2. The great benefits which accrue unto men by the temperature of the seasons, and the fruitfulnesse of the earth, and the abundance of many other commodities; and the Scripture shewes this also to be a good argument to prove that there is a God: The Apostle saith, that when God did not vouchsafe his Word unto men, *yet nevertheless he left not himself without witnesse, in that* (saith he) *he did good giving us rain from heaven, and fruitfull seasons, filling our hearts with food and gladnesse*, Acts 14.17.

3. Thunder, pestilence, earthquake, and such like terrifying and destroying accidents; so the Scripture also notes this as one means whereby God doth make himselfe known, *The God of glory thundereth*, saith *David*, *Psal* 29.3. and divers times in that Psalme he calleth thunder Gods voice, by it God speaks unto men, and proclaimes unto them that there is a God. It's said of *Caligula* the Romane Emperour, that though he were otherwise most monstrous, and would needs make himself a God, yet he were so affrighted with thunder, that he would run under a bed to hide himself; this voice of the Lord did make him know, that there is one who is not a meer titular God, or a God only by usurpation and presumption, but a God indeed: So all the fearfull judgements that are in the world demonstrate that there is a God. *The Lord is knowne by the judgement that he executeth*, saith the Psalmist, *Psal.*9.16.

4. The

4. The constant and uniform motion of the celestiall bodies, the variety, beauty, and order of these and other things in the world. *If* (saith *Tullie*) *thou shouldst come into a stately and beautifull Palace, curiously composed, exquisitly adorned, and richly furnished, and shouldst see nothing in it but cats or weazells, or the like, thou wouldst never imagine that it was framed and fashioned by those creatures, but wouldst assure thy self that there was some man, by whom it was built and put into that form that it is in*: So all must needs acknowledge that there is a God, who made this great and glorious house the world, man could never do it. No, (as one saith) man could never raise such a roof as heaven, nor lay such a floore as earth. Thus also *David* tells us, that *the heavens declare the glory of God, and the firmament sheweth his handie worke*, Psal. 19. 1. and *Paul, that the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternall power and Godhead*, Rom. 1. 20. Tul. ubi supra.

To these arguments I will adde but one more, and that is drawn from mans conscience: There is a conscience in man, which upon occasion will accuse, or excuse; *Their conscience also bearing witnesse*, (saith the Apostle) *and their thoughts in the mean while accusing, or else excusing one anonher*, Rom. 2. 15. though no man els be able to accuse a man, yet conscience will do it. A notable example to this purpose is that of *Josephs* brethren, whose consciences a long time after accused them of selling their brother, when none besides

themselves and *Joseph* (whom they then little imagined to be within hearing) knew of it, *Gen.* 42.21,22. *Seneca* therefore saith excellently, *Quid refert neminem scire, cum tu scias? What matter is it, though no man else know what thou hast done, when as thou thy self dost know it?* So on the other side, though all the world bear witnesse against a man, yet if his conscience be cleare, it will testifie for him, and this is enough to comfort him: *This is our rejoycing, even the testimony of our conscience*, saith S. *Paul*, 2 Cor. 1.12. and so the Heathens could say, that a good conscience is *murus aheneus*, a wall of brasse, a most sure defence against all calumny, and all opposition. Now this conscience is the *Candle of the Lord*, as *Solomon* calls it, *Prov.* 20.27. it shewes plainly that there is a God, from whom nothing is hid, and by whom all shall be rewarded.

Hic murus aheneus esto, Nil conscire sibi. Juven.

Ob. But it may be objected, if there be a God who made the world and governs the world, who is most great, and most good, most wise and most holy, *&c.* how then comes it to passe, that there is so much evill, so much ataxie, and confusion in the world?

Cùm rapiant mala fata bonos, ignoscite fasso, Sollicitor nullos esse putare deos. Propert.

Answ. I answer: God therefore suffers evill, because he knowes how to bring good out of evill: A skilfull Physitian can so temper poyson, as to make a Soveraigne medicine of it; and so God can cause sin it self to be subservient to his glory, and the good of those whom he hath chosen: if there were no sin, the glory of Gods grace in the pardoning of sin could not appeare as it doth, *Eph.* 1.6,7. *Mic.* 7.18. nor on the other side,

the

the glory of Gods justice in punishing sin, *Psal.* 119.120. *Aben Ezra* therefore a learned Rabbin saith well, *It doth not belong to the supreme wisdome, because of a little evill to hinder much good.*

בעבור רע קטן אין בדרך קחכמה קעליונה לקמע טוב רב.

This is the only objection that I find worth the answering; for that is a most silly and sottish one that some are said to make, that they see no God, and therefore have no reason to believe that there is any: By the same reason they may deny that there is a soul in man; for neither do any see it otherwise then by the operations and effects of it, and thus also they must needs see God, who are not altogether blind and brutish.

Vse 1. This then may let us see the wonderful perverseness of mans heart, that will rebell against so clear light, either denying, or doubting of so manifest a truth as this, that there is a God: though their consciences convince them of this truth, yet they do what they can to suppresse and extinguish it, *they with-hold the truth in unrighteousnesse*, as the Apostle saith, *Rom.* 1. 18. Mens actions outwardly declare what their hearts inwardly think: How did *David* know that wicked *fools say in their heart, that there is no God?* He knew it by their wayes and doings, *they are corrupt* (saith he) *and have done abominable things*, Psal. 14.1. so Psal. 10.4. speaking of the wicked, he saith, *God is not in all his thoughts*, or as the Marginall reading hath it, *all his thoughts are there is no God.* This Atheisme is that root from whence doth proceed all sin deliberately and wilfully committed. Did men indeed believe that

that there is a God, who sees all, and will judge and recompence for all, they durst not be so enormous and abominable as they are: *They professe that they know God,* (saith *Paul*) *but in their works they deny him, being abominable and disobedient, and to every good work reprobate.* This root of bitternesse doth naturally grow in all, even Atheism it self; a denying that there is a God, is a part of that in-bred corruption, that we are infected with; that the regenerate are not wholly free from an evill heart of unbeliefe even in this particular, appears both by the thoughts that somtimes arise in their hearts, and also by those enormities that they sometimes fall into. We are therefore to take notice of this vile and cursed nature that is in us, and to be humbled for it, and to labour that it may be changed and renewed more and more.

Use 2. Againe, if there be a God, we must be carefull to know him, and to glorifie him as God.

1. To know him; for to what purpose is it to know that there is a God, except we also know what he is, so farre forth as he is pleased to make himself known both by his works, and by his Word? *Thou Solomon my son, know thou the God of thy father,* said *David,* 1 *Chron.*28.9. *Some have not the knowledge of God, I speak this to your shame,* said the Apostle to the *Corinthians,* 1 *Cor.*15.34. And surely it is a great shame for such as professe themselves Christians, to be so ignorant of God, as many are. The Booke of Nature may afford some knowledge of God, but much more the Book of Scripture; *In Judah is God knowne,* saith the

the Psalmist, *Psal.*76.1. Why in Judah more then else-where? because to them *were committed the Oracles of God*, Rom. 3.2. they had the Scriptures which others wanted, of whom therefore it is said, (not simply, but comparatively) that *they knew not God*, 1 Thes.4.5. Study both these books therefore, but especially the later, the Scriptures, *which are able to make us wise unto salvation*, 2 Tim. 3.15.

But, 2. So know God, as to glorifie him also; *Give unto the Lord the glory due unto his Name*, Psal. 29.2. *Know thou the God of thy Father, and serve him*, 1 Chron.28.9. First know him, but then also serve him: The Gentiles were without excuse, *because when they knew God, they glorified him not as God*, Rom. 1, 20, 21. How much more shall Christians be without excuse, if they doe not glorifie God as they ought, they having a farre more excellent knowledge of God then the Gentiles had, or else it is a shame for them? Let us remember that of our Saviour, *To whomsoever much is given, of him shall much be required*, Luk.12.48.

THE

THE SECOND SERMON.

JOH. 4.24. *God is a Spirit.*

THe true knowledge of God is that which every one ought to seek and labour for: *Let not the wise man* (the worldly wise man) *glory in his wisdome, nor the mighty man glory in his might: let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth me,* (saith God) *Jer.* 9. 23, 24. Now the knowledge of God is:

1. That he is; *Heb.* 11. 6. *He that cometh unto God, must believe that God is.* Which words I have already insisted on, and have handled this point, *That God is,* or *That there is a God.*

2. What he is: For, (as I also before touched) it availes little to know that God is, except we also in some competent measure know what God is; we shall but be like the Heathens, of whom
Rom. 1. 21 it's said, that *they were vain in their imaginations, and their foolish heart was darkned.*

True it is, the nature of God is of that infinite perfection, that it is incomprehensible, we can never attain to the full knowledge of it: It's reported

ported of a Philosopher called *Symonides*, that being asked what God is, he desired a daies time to deliberate and consider what to answer, after that he desired two dayes, and then four, and so still he doubled the time, confessing, that the more he did inquire into the nature of God, the further he found himselfe from attaining to the knowledge of it: And so it will be with us, although we have a far clearer light to search by then he had; *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?* Job 11.7. No, it cannot be, the adequate and comprehensive knowledge of God, to know him to the very utmost of his perfection, is peculiar to God himself, none but God can thus know God, neither men nor Angels are capable of this knowledge: For, God is infinite, and every creature is finite, and nothing that is finite can adequately and fully comprehend that which is infinite; besides, our knowledge of God here in this life, is very weak and imperfect, in comparison of what it shall be hereafter in the world to come. *Thou canst not see my face; for there shall no man see me and live*, said God to *Moses*, *Exod.*33. 20. *Now* (saith S. *Paul*) *we see through a glasse darkly, but then face to face; now know I in part, but then shall I know even as* (in the same manner, but not in the same measure) *also I am knowne*, 1 Cor.13.12. we must not therefore as one saith, περιεργάζεσθαι τῇ οὐσίᾳ, curiously busie our selves about Gods essence, but we must be wise unto sobriety, *Scrutator Majestatis opprimetur à gloria, He that will be over presumptu-*

Cic. de Nat. Deor.

Oecument. in Heb.11 6.

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ous to prie into Gods Majesty, shall be overwhelmed with his glory; but yet so far forth as God hath been pleased to reveal himselfe, we must study and indeavour to know him, and this we may and must know concerning God, that (as the Text doth tell us) *he is a Spirit*.

The words were spoken by our Saviour, and that upon this occasion, he was discoursing with a woman of Samaria, who by what he had already said unto her, perceived him to be some extraordinary person, and therefore she propounded a case of conscience unto him, and desired to be resolved by him, *viz.* which was the right and true place of Gods worship; for about this the Samaritans had a controversie with the Jewes, they worshipping God in a certaine mountaine which they had, as their Fathers had done before them; the Jewes on the other side affirming that Jerusalem was the place where men ought to worship: Our Saviour first let her know, that the Jewes were in the right, they having Gods VVord for their warrant, for that God in his VVord had appointed Jerusalem for the time then present to be the place of his VVorship; but withall he told her, that the hour was at hand when such difference of places should cease, and instead of that ceremoniall and carnall VVorship that was then in use, there should be a more pure and spirituall Worship, consisting not so much in outward performances as before, but more in the inward devotion of the heart and spirit: and he gives a reason why God requires such a Worship, *viz.* because it is most agreeable to his nature;

God

God is a Spirit, and they that worship him, must worship him in spirit and in truth.

Object. But may some say, this reason is of no more force for the time of the Gospell, then for the time before: For Gods nature was the same before, he was then a Spirit as much as now he is, therefore no more reason to worship God in spirit now then before.

Answ. Yes, some more reason there is: for, though God were the same before that he is now, yet he did not so clearly and fully make himselfe knowne before as now he doth: and therefore though before he did require to be worshipped in spirit, (divers places there are to this purpose in the Old Testament, some of which I shall alledge anon) yet now he requires it much more.

Thus having shewed the coherence of the Text, I will propound the Doctrine in no other termes, then the Text it self doth contain in it, *viz. That God is a Spirit.* *Doct.*

But what is meant by Spirit? The word spirit is πολύσημον, it hath many significations, and is very variously taken. The Greek word πνεῦμα, and so the Hebrew *ruach*, which signifie spirit, are sometimes used for breath, *Ezek.* 37.5. *I will cause breath to enter into you*: in the Originall the word is that which in that language usually signifieth spirit, *viz. ruach*, so *Jam.* 2.26. *The body without the spirit is dead*, in the Margent for spirit is put *breath*, so *Job* 33.4. *The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life*, saith *Elihu*: there *the Spirit of the Lord*,

Lord, and *the breath of the Almighty*, are ἰσοδύναμα, termes equitable one to the other.

Againe, sometimes these Greek and Hebrew words which signifie spirit, are used for the wind, *Joh.*3.8. *The wind bloweth where it listeth*, the word translated wind is the same with this in the Text, whereas usually else-where it is translated spirit, *viz.* πνεῦμα: and so the Hebrew *ruach* in the Old Testament is often thus used, *viz.* for the wind.

But thirdly, the word spirit is after a sort appropriated to an incorporeall substance, when Christ after his Resurrection appeared to his Disciples, and they thought that they had seen a spirit, *Behold my hands and my feet* (said he unto them) *that it is I my selfe, handle me and see: for a spirit hath not flesh and bones, as ye see me have*, Luk. 24.37,39. and thus by spirit is sometimes meant the soule of man, 1 *Cor.*6.20. *Glorifie God in your bodie, and in your spirit*, that is, your soul: so *Heb.* 12.23. the soules of the godly separated from their bodies, are called, *the spirits of just men made perfect*: sometimes by spirit is meant an Angell, the good Angells are called spirits, Heb.1.14. *Are they not all ministring Spirits?* and so the evill Angells the Devills, when the seventy Disciples came unto Christ, saying, *Lord even the Devills are subject unto us through thy Name*, Christ answered, *Notwithstanding in this rejoyce not, that the spirits are subject unto you: but rather rejoyce, because your names are written in Heaven*, Luk.10.17. 20. those whom the Disciples called Devills, Christ called Spirits: And in this sense, *viz.* as by

spirit

spirit is meant an incorporeall substance, it is attributed to God, and he is called a Spirit; the name of spirit, the spirit, the holy spirit, is appropriated to the third Person of the Trinity, but the other Persons are a spirit too, they are indeed all one and the same spirit, having all one and the same essence and nature: the divine nature of Christ is called the spirit, 1 *Pet.* 3. 18. *Being put to death in the flesh*, (that is, his humane nature) *but quickned in the spirit*, that is, by his divine nature: And our Saviour here in the Text having immediately before spoken of the Father, the first Person of the Trinity, saith, *God* (*viz.* the Father, yet not excluding, but including the Son and the Holy Ghost) *is a Spirit.*

That God is a spirit, may be further proved by these Arguments:

1. That which is of most excellency must needs belong unto God, *O Lord, how excellent is thy Name?* saith *David*, Psal. 8. 1. 9. *His Name only is excellent*, saith he, *Psal.* 148. 13. Now as amongst all things, substances, so amongst all substances spirits are most excellent: As substances are of more excellency then accidents, so are spirits of more excellency then bodily substances; the soul is more excellent then the body, and Angels being meer spirits, are more excellent then men, who are not incorporeall as the Angels are. God therefore being most excellent, must needs be as a substance not an accident, so a spirit, not a bodily substance. Indeed God is so excellent that no names can be found out, whereby sufficiently to expresse his nature, he

infinitely transcends all other substances, and all other spirits; but yet apprehending God as we are able, we cannot but attribute the names of substance, and of spirit unto him.

2. Invisible substances are called spirits: by this our Saviour proved that he was not a spirit, as the Disciples supposed, because he was a visible substance. The soul of man being a spirit, is not visible, so neither the Angells, as being spirits: They have indeed sometimes appeared unto men, but that was only in respect of those bodies, which for the time they assumed: and after this manner hath God himselfe also appeared, as we find in *Gen.* 18. and *Gen.* 32. and thus more especially by the Incarnation God (*viz.* the second Person of the Trinity, the Son, one and the same God with the Father, and the Holy Ghost) was made visible; by this means *God was manifested in the flesh*, 1 Tim. 3. 15. *The Word was made flesh* (that is, the Son of God, God the Son, was made man) *and dwelt among us, and we beheld his glory, &c.* Joh. 1. 14. but God in himselfe as God, is invisible, so he is stiled, 1 *Tim.* 1. 17. and so *Joh.* 1. 18. it's said, *No man hath seen God at any time*: and 1 *Tim.* 6. 16. *whom no man hath seen, nor can see.* It's said indeed of *Moses*, that *he saw him that is invisible*, Heb. 11. 27. that is, by the eye of Faith (which is *the evidence of things not seen*, Heb 11 1.) he saw him, like as *Abraham* saw Christs day many ages before Christ came into the world, *Joh.* 8. 56. but properly *Moses* did not see God, neither could see him, God being (as in that very place is expressed) invisible.

Luk. 34. 29.

3. Gods

3. Gods immensity and ubiquity, his being in every place, yet so as not to be included in any place, proves that he is a spirit: For, although not every spirit is immense and every where present, neither the souls of men, nor the Angells are so; yet every substance that is so, must needs be a spirit. For, bodily substances are necessarily limited and circumscribed, they have their bounds within which they are contained, *He is not here, for he is risen*, said the Angell to those that came to seek Christ in the sepulchre, *Mat.* 28. 6. Christ having a true humane body, in that respect could not be both in the grave, and out of it at the same time: But God is every where at all times, *Do not I the Lord fill heaven and earth?* saith he, *Jer.* 23. 24. God is said to be in heaven, as there especially shewing forth his glory, *Heaven is my Throne*, saith he, *Esa.* 66. 1. but he is not confined there, no, *the heaven, and heaven of heavens cannot contain thee*, said *Solomon* to God, 1 *King.* 8. 27. therefore God is no corporeall substance, but a spirit.

Use 1. This serves to confute that grosse conceit of the *Anthropomorphites*, who held God to have the form and shape of a man, and thus absurdly doe now some simple ones conceive of God; but if God be a spirit, then he neither hath the shape of a man, nor any other bodily shape whatsoever.

Ob. But it is said, that God made man after his own Image and likeness.

Ans. That is not meant in respect of bodily shape, as if God had the like shape as man hath;

But first, because man is a rationall and understanding creature, in which respect still since the fall man retains in him the Image and likenesse of God, *Jam* 3.9. *Gen.*9.6. And secondly, as man hath dominion over the other creatures, in this respect man is said to be the Image of God, 1 *Cor.* 11.7. Thirdly, and principally, man was at first made after the image and likenesse of God, in that he was made righteous and holy, *Put on the new man which after God is created in righteousnesse and true holinesse*, Eph.4.24. The image of God therefore is seated in the soul, although it appear and shine forth in the body, *viz.* as by outward and bodily actions man doth shew forth his reason and understanding, and doth exercise authority over the creatures, and (if he be regenerate) that righteousnesse and holinesse with which he is indued.

Ob. But in Scripture God is often said to have eyes, ears, hands, &c.

בלשון בני אדם ἀνθρωποπαθῶς.

Ans. The Scripture speaks of God after the manner of men, condescending to the weaknesse of our capacitie, because we see with eyes, heare with ears, work with hands, therefore these bodily parts and members are attributed unto God, only to signifie, that God doth exercise the same acts (though not in the same manner) as we exercise with and by these parts and members: to shew that God doth see, the Scripture attributes eyes; to shew that he doth heare, it attributes ears; and to shew that he doth work, it attributes hands unto him: but properly God doth see without eyes, hear without ears, and work without hands, having

having no bodily part or member whatsoever.

Use 2. This also makes for the confutation of Papists, who make pictures and images whereby to represent God, whereas he is a spirit, and so cannot be set forth by any bodily representations; the second Commandement forbids the making of any image or similitude to represent God by it. And what a strict charge doth *Moses* give the Israelites, *The Lord* (saith he) *spake unto you out of the midst of the fire, ye heard the voice of the words, but saw no similitude, onely ye heard a voice.----Take ye therefore good heed unto your selves, (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire) least ye corrupt your selves, and make you a graven image, the similitude of any figure, the likenesse if male or female, the likenesse of any beast that is on the earth, the likenesse of any winged fowle that flieth in the aire, the likenesse of any thing that creepeth on the ground, the likenesse of any fish that is in the waters beneath the earth,* Deut. 4. 12. 15, 16, 17, 18. and the Prophet *Isaiah* cries, *To whom will ye liken God? or what likenesse will ye compare unto him?* It is very observable that *Plutach* records of *Numa Pompilius*, the second King of the Romans, *viz.* that he forbad the Romans to use any Image of God, having the forme of a man, or of any other living creature;

Νῦμας δ διεκώλυσεν ἀνθρωποειδῆ ζωόμορφον εἰκόνα Θεῶ ῥωμαίοις νομίζειν, &c. Plut. in Numa.

Ὡς ἔστε ὅσιον ἀφομοιῶν τὰ βέλτιονα τοῖς χείρεσι, ἔστε ἐφάπτεσθ Θεῶ δυνατόν, ἄλλως ἢ νοήσει. Ibid.

creature; and the same Author moreover testifies, that for 170. years after Rome was built they had no Image of God, neither painted nor carved; Temples (he saith) they had, but no image at all in them; and he gives this reason for it, that *it is not lawfull to resemble better things to worse; nor possible to apprehend God otherwise then by the conception of the mind and understanding*: How is Rome now professing it selfe Christian, become much more superstitious and idolatrous in this particular, then it was when it was Heathenish?

Use 3. Here again we may see what it is, in respect of which man is excellent in Gods account; it is not in respect of any corporall thing, any thing belonging to the body, as beauty, strength, &c. much lesse in respect of things more extrinsecall, as riches, honour, &c. but it is in respect of things spirituall, things belonging to the soule, as grace and holinesse: *Looke not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man beholdeth the outward appearance, but the Lord beholdeth the heart*: thus spake the Lord to *Samuel*, (1 *Sam.* 16.7.) when *Samuel* seeing the goodly personage of *Eliab*, *Davids* eldest brother, presumed that it was he whom God had sent him to annoynt King in the room of *Saul*; So *David* saith, that *God neither delighteth in the strength of a horse, nor taketh pleasure in the legs of a man: but the Lord taketh pleasure in them that fear him, in those that hope in his mercy*, Psal. 147. 10,11. *Favour is deceitfull*, (saith Solomon) *and beauty*

beauty is vain; but a woman that feareth the Lord she shall be praised, Prov. 31.30. Thus (beloved) it is, as our spirits are, so doth God esteem of us, *He regardeth not the rich more then the poor*, saith *Elihu*, Job 34.19. No, it's not the rich, but the righteous that God regardeth; *The righteous is more excellent then his neighbour*, saith *Solomon*, Prov. 12.26. although wicked men in respect of outward things be worth never so much, yet with God they are of no account, because (as the Wiseman saith) *the heart of the wicked is little worth*: Therefore as we desire to be esteemed of God, it behoves us to look and labour for spirituall things to furnish our soules, and to adorne them with the gifts and graces of Gods Spirit: S. *Paul* requires, that *women adorn themselves in modest apparell, with shamefastnesse and sobriety, not with broydred haire, or gold, or pearls, or costly array: but (which becometh women professing godlinesse) with good works*, 1 Tim. 2.9, 10. those outward and bodily ornaments are not simply forbidden, but they are to be sleighted and neglected in comparison of the other: So in like manner S. *Peter*, *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparell: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price*, 1 Pet. 3.3,4. Prov. 10. 20.

Use 4. Finally, we may hence learne what Worship and Service it is that God requires, and will accept at our hands, *viz.* that which is spirituall

tuall, which proceeds not onely from the outward man, the body, but principally from the inward man, the heart and ſpirit: this is the more to be conſidered, in that (as was ſhewed before) for this very end Chriſt thus deſcribes the nature of God, and ſayes, *That God is a Spirit*, from thence to inferre, *that he will be worſhipped in Spirit and in truth*, this being that Worſhip which is agreeable to his nature, *My Son give me thy heart* (ſaith God) *Prov.*23.26. *Whom I ſerve with my ſpirit*, (ſaith the holy Apoſtle) *Rom.*1.9. *For we are the circumciſion* (ſaith the ſame Apoſtle) *which worſhip God in the ſpirit*, *Phil.* 3.3. God expreſſeth all the deteſtation that may be of thoſe Services, though ſuch as himſelfe preſcribed, which are meerly outward and formall, not proceeding from a pure heart, and holy affections; ſee *Eſa.*1.10,11,12,13,14. he threatens ſeverely to puniſh thoſe that *draw neer him with their mouth, and honor him with their lips, but remove their heart far from him*, *Eſa.*29.13,14. Chriſt told the Phariſees, that though they juſtified themſelves before men, yet God knew their heart, and that which was highly eſteemed amongſt men, was abomination in the ſight of God, *Luk.*16.15. and *Mat.* 23. many a woe doth Chriſt denounce againſt them for their hypocriſie, ſaying ſeven ſeverall times, *Woe unto you Scribes and Phariſees, hypocrites*: and he bids his Diſciples *beware of the leaven of the Scribes and Phariſees, which is hypocriſie*, Luk. 12.1. Though the outward performance be very weak; yet if the heart be rightly affected, God accepts it, and will paſſe by the imper-

imperfection; *The high places were not taken away out of Israel, nevertheleſſe the heart of Aſa was perfect* (that is, ſincere & upright) *all his days*, 2 Chron. 15. 17. *Ezekiah* knew this, and therefore when many did eat the Paſſeover otherwiſe then they ſhould have done, he prayed for them, ſaying, *The good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his Fathers, though he be not cleanſed according to the purification of the Sanctuary*, 2 Chron. 30. 18, 19. Thus our Saviour ſeeing his Diſciples drowzie, and not able to keep from ſleeping, when he had ſpeciall reaſon to require their attendance, yet knowing the ſincerity of their hearts and affections towards him, excuſed them, ſaying, *The Spirit indeed is willing, but the fleſh is weak*, Mat. 26. 41. On the other ſide, though the outward actions ſeem glorious, yet if the inward affections be not right, God doth little regard them: *Amaziah did that, which* (in it ſelfe conſidered) *was right in the ſight of the Lord, but not with a perfect heart*, 2 Chron. 25. 2. Let's therefore have a care of our hearts and ſpirits, whatſoever we doe: Let us remember that of the Prophet, *Take heed to your ſpirit*, Mal. 2. 15. Let us be ſure, that as well our ſpirits as our bodies, be ingaged in thoſe ſervices which wee performe unto God, that our hearts be therein upright before him; *Let my heart be ſound in thy Statutes, that I may not be aſhamed*, (ſaith that man after Gods own heart, *David*) Pſal. 119. 80.

Quin damus id ſuperis, de magnâ quod dare lance Non poſſit magni Meſſalæ lippa propago; Compoſitum jus faſq; animi, Sanctoſq; receſſus Mentis, & incoctum generoſo pectus honeſto. Hoc cedo ut admoveam templis, & farre litabo. Perſ. Sat. 2.

THE

THE THIRD SERMON.

Deut. 6. 4. *Hear O Israel, the Lord our God is one Lord.*

THis place of Scripture the Jewes much magnifie, and it is indeed a place very famous and remarkable: When one asked our Saviour which was the first, or chiefest Commandement, he alledged these words, together with those in the next Verse, saying, *The first of all the Commandements is, Hear O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, &c.* Mar. 12. 29. 30. But the Jewes superstitiously abuse the place, writing it in parchment, and binding it to their head, and to their hands, and to the posts of their houses: so they pervert the meaning of that *Deut. 6. 8, 9. And thou shalt bind them for a signe upon thine head, and they shall be as frontlets between thine eyes: And thou shalt write them upon the posts of thy house, and on thy gates,* and so of those parallel places *Exod.* 13. 9. & 16. some think that

Vide Fagium *in Chald. Paraph. ad hunc locum.*

that these Texts of Scripture are meerly metaphorical, only importing how mindfull people should be of Gods precepts: And else-where indeed the like expressions are thus metaphorically used, as *Prov.*3.3. *Let not mercy and truth forsake thee, bind them about thy neck, and write them upon the table of thine heart*: and Prov. 7.3. *Bind them upon thy fingers, write them on the table of thine heart.* But others more probably conceive, that those Precepts in the Law were also literally to be observed, even as that concerniug fringes, *Numb.* 15.38, 39. *Speak unto the children of Israel* (said God to *Moses*) *and bid them, that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that you may looke upon it, and remember all the Commandements of the Lord, and do them, &c.* That the Jews were to observe this even according to the Letter, is without question, the words cannot otherwise be understood, and it seems, that the other Precepts also were of the same nature, *viz.* such as were to have a literall observation, yet withall a mysticall signification: For we find them joyned together as homogeneall, *Mat.* 23.5. *They make broad their Phylacteries, and inlarge the borders of their garments*: By the Phylacteries, are meant those sentences of Scripture which the Jewes (who call them *Tephillin*) used of old, and still use to write in parchment, and to fasten upon

See *Aben Ezra* on *Deut.*6.9. by whom it appears, that some among the Jewes have understood those places in *Moses*, as parallel to those in *Solomon.*

on their heads and hands, as by the borders of their garments are meant the fringes, which they wore in those borders of their garments: Our Saviour there reproves the Scribes and Pharisees alike for both, not for having those Phylacteries and those borders, but for making those Phylacteries broad, and inlarging those borders, as desirous to seem more religious, and more holy then others, so that the use of both it seems was required, though the abuse were condemned, and this abuse the Jewes were many of them guilty of, of old, and much more are they now guilty of it, the ceremonie being out of date, and not to be used at all in the times of Gospel.

See *Beza* on Mat. 23.4.

But to returne to the words of the Text, they contain in them an Exhortation directed at first to the Israelites, but which concerns us, and all Gods people, [*Hear*] that is, hearken, mind, observe and consider what is said, as *He that hath eares to hear, let him hear*, Luk. 8.8. *And, he that hath an ear, let him heare what the Spirit saith unto the Churches*, Apoc. 2.11. *Hear and give ear*, Ier. 13.15. [*O Israel*] *Jacob* was first called Israel, because he prevailed with God, *Gen.* 32.28. after him his posterity (whom God chose to be his peculiar people) were also called Israel, or the children of Israel, or the people of Israel; so that Israel and the people of God are used as terms equivalent: *Heare O my people, and I will speak, O Israel, and I will testifie unto thee*, Psal. 50.7. so *Gal.* 6.16. *The Israel of God*, is as much as the people of God. [*The Lord*] In the Hebrew it is (as they call it) the name of four

foure letters, *Jehovah* as we now pronounce it, a name peculiar unto God, and not communicable to any besides him; *Whose Name alone is* Jehovah, Psal. 83.18. *Jehovah* comes of a word that signifies to *be*, and God is so called, as having his being of himselfe, and giving being to all things besides himself: Our Translators sometimes, yet but seldome, have the word *Jehovah* (about the pronounciation whereof learned men differ) for the most part instead thereof they have *Lord*, like as the Septuagint and the vulgar Latine Interpreter do constantly render it, but so, as that to distinguish this word from other words which signifie Lord also, they use to write the word *Lord*, when it is to expresse *Jehovah* all in great Letters thus, *LORD*: so that where in our Translations we find LORD so written all in great letters, there in the Originall is *Jehovah*, excepting some few places where it is *Jah*, which is taken to be the contract of *Jehovah*. [*Our God*] God is the God of all the world, as being the Creator, preserver and governor of all; he is called, *the God of all flesh* Jer. 32.27. but in a more especial manner was he the God of that people to whom *Moses* spake, *viz.* Israel, they being the seed of *Abraham*, with whom God entred into Covenant, saying, *I will be a God to thee & to thy seed*, Gen. 17.7. *I am the Lord thy God*, said he unto them when he gave the law, *Exo.* 20.2. so he is stiled the *God of Israel*, 2 Sam. 23.3. The true God whom the people of Israel did worship, is so distinguished from false gods which the

Nomen tetragrammaton; יהוה Jehovah, comes of Havah, which signifies the same with Hajah; whence is Ehjeh, rendred, I am.

See Esa. 37.16.

Heathens worshipped, *All the gods of the Nations are Idols*, saith the Psalmist, Psal.96.5. and the Apostle saith of them, that *they were without God in the world*, Ephes.2.12. *Is one Lord*] only one, as *Heb.9.27. It is appointed unto men to die once*: that is, once and no more. So here, *one Lord*, that is one, and no more but one; there is no other LORD, no other God truly and properly so called, but he only.

Doct. The words thus opened, the Doctrine which I observe from them to insist upon, is this, That there is but onely one God truely and properly so called: *There be that are called gods*, saith *S. Paul*, 1 Cor.8.5. in that respect *there be gods many, and lords many*, as he there addeth: But some are falsly called gods, as Idols; which are sometimes called gods in respect of that opinion, a false opinion which Idolaters have of them; *With whomsoever thou findest thy gods, &c.* said *Jacob* to *Laban*, he called his Idols his gods, not that he did account them gods, but he spake only in respect of that account which *Laban* did make of them: so *Ezekiah* in his prayer unto God, *Of a truth, Lord, the Kings of Assyria have laid wast all the Nations and their Countries, and have cast their gods into the fire*: he calls them their gods, because they reckoned them as gods, but so did not *Ezekiah*, for he addes immediately, *for they were no gods, but the worke of mens hands, &c.*

Againe, some are called gods improperly, viz. because in a peculiar manner they resemble God, in respect of some speciall dignity and eminency which

which they have over, or above others. Thus the Angells are called gods, *Thou madest him a little lower then the Angells*, Psal.8.5. in the Originall it is *Elohim*, that is, gods. And whereas it is said *Psa.97.7. Worship him all ye Gods*, it is thus cited, *Heb.1.6. Let all the Angells of God worship him*: In this sense also Princes, Judges, and Magistrates are called gods, *I have said ye are gods*, Psal.82.6. *Thou shalt not revile the gods*, Exod. 22. 28. in the Margent it is the Judges; that Magistrates are there meant is cleare by the later part of the Verse, *nor curse the Ruler of thy people*; so God speaking unto *Moses* concerning *Aaron*, *Thou shalt be unto him* (said he) *instead of God*, Exod. 4. 16. that is, *Moses* should be superiour to him, he should instruct and direct him, and apppoint him what he should say and do, so *Exod.7. 1. And the Lord said unto* Moses, *see I have made thee a God to* Pharoah: that is, *Moses* should exercise power and authority over *Pharoah*, he should bring plagues upon him, and remove them from him at his pleasure: but truly and properly so called there is but one God. The Apostle having said, that there are many that are called gods, he adds, *But unto us there is but one God*, 1 Cor.6. 8. so 1 *Tim.2. 5. For there is one God: This is life eternall to know thee the only true God, &c.* Joh.17. 3. *Thou even thou art Lord alone*, Neh. 9. 6. *For who is God save the Lord?* 2 Sam.22.32. *The Lord he is God, there is none else besides him*, Deut.4.35.

The Heathen Philosophers and Poets, though they would not strive against the streame, but gave way to the common error of the times, yet knew and

Plato Epist. 13. ad Dionys.

and somtimes also acknowledged this truth. *Plato* writing to *Dionysius*, told him, that when he did write seriously, he made mention of one God, when he wrote otherwise, then he mentioned gods in the plurall: So *Aristotle* proves the world to be governed by one only, and brings in that of *Homer*, οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἐστὶ, εἷς βασιλεύς. *Is is not good that there should be many Rulers*, (viz. supreme) *let there be one Ruler, and one King.* And he saith, *That as a governour in a ship, and a generall in an Army, so is God in the world and that there is but one God, though he be* πολυόνομος, *i.e. called by many names.* Thus also *Phocylides*, Εἷς Θεός ἐστι σοφὸς δυνατὸς ἅμα καὶ πολύολβος, *i.e. There is one God, wise, powerfull, and blessed.* And *Sophocles*, Ἐν ταῖς ἀληθείαισιν εἷς ἐστι θεός, *i.e. In very deed there is but one God.* Many such sentences and sayings are to be found in the writings of the Heathens; and even the vulgar sort among them by their expressions which they somtimes used, did shew themselves convinced of this truth, that there is but only one God. For, as *Tertullian* observes, they did use to say, *God sees, I commend to God, God will render unto me*, and the like. And when they spake thus, they did not (he sayes) look to the Capitol;

Aristot. Metaphys. lib. 12.

Aristot. de Mundo, if that book be his.

Imò ipsum vulgus Ethnicorum unum Deum confitetur. Anima licet falsis diis exancillata, cum tamen resipiscit, ut ex crapulâ, & somno Deum nominat, & quod Deus dederit omnium vox est. Judicem quoq; contestantur illum, Deus videt, & Deo commendo; & Deus mihi reddet. O testimonium animæ naturaliter Christianæ! Denique pronuntians hæc, non ad Capitolium, sed ad cœlum respicit. Tert. Apol.

Cum jurant, cum optant, cum gratias agunt, non Jovem, aut Deos multos, sed Deum nominant; adeò ipsa veritas cogente naturâ etiam ab invitis pectoribus erumpit. Lactan. l. 2. c. 1.

Capitol, (where they worshipped their false God *Jupiter*,) but to heaven, where the true God hath his Throne: and the like observation also hath *Lactantius*.

Reason also may demonstrate, that there are no more gods then one.

For, first, Gods immensity and infiniteness proves his Unity: for if there were more Gods then one, then either one should include another, or not; if one should include another, then that which is included should not be infinite, and so not God: if one should not include another, then neither should any of them be infinite. For, that which is infinite, includes every thing, but is it selfe included in nothing; whence the Hebrews call God *Makom*, that signifies place, he containing all things, but not contained himselfe in any thing, *Behold, the heaven, and heaven of heavens cannot contain thee*, said *Solomon* unto God, 1 King. 8. 27. upon which place *Kimchi* a Jewish Rabbin glosseth thus: *Thou art the place of the world, but the world is not thy place.* God containeth the world, but the world doth not contain God.

אתה מקום העולם ואין העולם מקומך

Kimchi in 1 Reg. 8. 27.

2. God hath in him all excellency whatsoever, *His Name only is excellent*, *Psal.* 148. 13. therefore there can be but one God: For, if there were many Gods, then one must differ from another, and so one should want some excellency which another hath, and consequently should not be God.

Ob. But the Father is God, the Son God the Holy Ghost, God.

Ans.

Anſ. True, yet all but one God: For, *theſe three are one*, 1 Joh. 5.7. though three Perſons, yet one God.

Uſe. This ſerves firſt to confute the Papiſts & to prove them guilty of Idolatry: For though in word they confeſſe onely one God, yet in deed they make many Gods, giving divine worſhip and honour unto Saints and Angells; they make vowes and prayers unto them, whereas this honour belongs unto God only: *Call upon me*, ſaith God, Pſal. 50.15. *When ye pray, ſay, Our Father, &c.* ſaith our Saviour, Luk. 11.2. *Vow and pay unto the Lord your God*, ſaith *David*, Pſal. 76. 11. ſo *Solomon, When thou vowest a vow unto God, &c.* Eccleſ. 5.4 *Bellarmine* himſelf confeſſeth, that *in the Scriptures the name of vow is ever taken for a promiſe made to God:* And marke his reaſon; *For*, (ſaith he) *when the holy Scriptures were written, the uſe of vowing unto Saints was not begun.* It is without all queſtion; and therefore the more to blame they, who beſides and againſt the authority of the Scriptures did begin it afterwards.

In Scripturis nomen voti ſemper accipitur pro promiſſione facta Deo. Nam cum Scriberentur Scripturæ S. Nondum caperat uſus vovendi Sanctis. Bellarm. *de Cultu Sanctorum*, lib. 3. cap. 9. ſect. *Præterea.*

So alſo they do in effect make the Pope a God, taking themſelves bound to believe all his determinations, and to obey all his injunctions, not preſuming to examine and try whether they be true or falſe, right or wrong, whereas God only is capable of this honor; *Let God be true and every man a liar*, Rom. 3.4. *Call no man your Father upon earth*, (ſo as to yeeld abſolute obedience unto

unto him) *for one is your Father which is in heaven, Mat.* 23. 9. yet *Bellarmine* sticks not to say, *that if the Pope should erre, so as to command vices and forbid vertues, all were bound to believe vices to be good, and vertues to be evill, except they would sin against their conscience*: He takes it for granted, that all should do whatsoever the Pope injoynes, without daring once to enter into the examination of it: This is to make the Pope above an Angell, and therefore equall with God; for the Apostle doubted not to say, *If an Angell from heaven preach unto you any other Gospel, then that which we have preached unto you, let him be accursed, Gal.* 1. 8.

Si Papa erraret, præcipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas, nisi vellet contra conscientiam peccare. Bellar. de Pontif. lib. 4. c. 5. §. Secundò, quia tunc.

Use 2. But to leave them; there are also many others, who though they pretend to believe that there is but one God, yet indeed they make more Gods then one; for the voluptuous person makes his belly his God, *Whose God it their belly*, saith the Apostle of some, *Phil* 3. 19. so the covetous makes *mammon* or riches his God: *If I have made gold my hope, and said unto the fine gold; thou art my confidence*, Job. 31. 24. *Job* abhorred this, but the covetous man is guilty of it; *The rich mans* (viz. the covetous rich mans) *wealth is his strong City*, saith *Solomon*, Prov. 10. 15. and so *Prov.* 18. 11. *The rich mans wealth is his strong City, and as a high wall in his own conceit.* Hence the covetous person is called an Idolater, *Eph.* 5. 5. and covetousnesse is called Idolatry, *Col.* 3. 5.

ſo whatſoever it is that any ſet their heart upon, and put their truſt in, they make it their God; the proud perſon alſo, and the vain-glorious makes himſelf his God, ſeeking himſelfe in all that he doth, and arrogating the good ſucceſſe that he hath in any thing, unto himſelf. *They ſacrifice to their net, and burn incenſe to their drag, becauſe by them their portion is fat, and their meat plenteous,* Heb.1.16. that is, they aſcribe all their plenty and proſperity to their own induſtry, *By the ſtrength of mine hand have I done it, and by my wiſdome, &c.* Thus vaunted the King of Aſſyria, *Eſa.*10.13. and therefore he is taxed, *Eſa.*14.14. as ſaying, *I will aſcend above the heights of the clouds, I will be like the moſt high*: So God bade the Prophet *Ezekiel* ſay unto the Prince of Tyrus, *Thus ſaith the Lord God, becauſe thine heart is lifted up, and thou haſt ſaid, I am a God, I ſit in the ſeat of God, &c.* Why was this charged upon him? becauſe he aſcribed all his greatneſſe unto himſelf; *With thy wiſdome, and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſuries.*

Uſe 3. Let us therefore have a care to know and acknowledge the only true God, to ſerve and worſhip him, and him only, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve,* Mat.4.10. *Thou ſhalt have none other Gods before me,* Exod. 20. 3. *This is the firſt and great Commandement,* Mat. 22. 37, 38. with Mar. 12. 29, 30 the true God is a *jealous God,* as he ſtiles himſelfe, *Exod,*20.5. he will indure no corrivall, no copartner, *My glory will I not give unto another,*

ſaith

ſaith he, Eſa.42.8. & 48.11. Let's know and conſider, that if we be πολύθεοι, we are ἄθεοι, if we have more Gods then one, we have none at all, but are even *without God*, as the Apoſtle ſaith the Gentiles were, who had a multitude of Gods, *Eph.*2.12. And let us take heed of Polytheiſme, as in opinion, (whether directly with Pagans, or by conſequence with Papiſts) ſo in practice, in which reſpect we are much more prone unto it: Let's remember that of our Saviour, *Ye cannot ſerve God and mammon*, Mat.6.24. ſo not God and any luſt whatſoever; God will have our whole heart, he will not yeeld that any beſides him (but only in ſubordination unto him) ſhould have any part of it: *Their heart is divided, now ſhall they be found faulty*, Hoſ.10.2.

THE FOURTH SERMON.

1 JOH. 5. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.*

BEfore I build any thing upon this Txet, or deduce any thing from it, I muſt aſſert and vindicate the Text it ſelf: I had rather that you ſhould heare what is objected, ſo as withall to heare what is anſwered, then that (as otherwiſe it might happen) you ſhould meet with the Objection, and not know what Anſwer can be given unto it. In this reſpect I like not that matters of controverſie ſhould be medled with, but ſo as that the principall Objections ſhould be produced and anſwered; for otherwiſe the oppoſers of the truth may have great advantage, and people are apt to be ſeduced, or at leaſt, to ſtagger, when either

either in books or conferences they find things objected, which before they never had any notice of: This therefore I will not now dissemble, that the adversaries of the Doctrine concerning the Trinity, do except against this place, as not written by S. *John*, nor any part of the Scripture, and they have some colour for this exception. For, it is confessed, that in some Greek copies these words are not extant, nor in the Syriack Translation, which is ancient, and of good account, as likewise that *Chrysostome* and some other ancient writers in their Commentaries upon the Epistle, make no mention of these words, which argues that they did not find them in those books which they perused. But to this I answer:

1. That this Text for the matter contained in it, fully agrees with other places of Scripture, so that although this Text were not, yet the truth which it containeth may, otherwise sufficiently be proved.

2. Those words in the Verse following, *in earth*, shew that these words in the seventh Verse are genuine, and not to be omitted; for those words in that Verse, *in earth*, answer to these in this Verse, *in heaven*.

3. Most of the Greek copies have this Text in them, and so hath the vulgar Latine Translation: *Hierome* also (as ancient as *Chrysostome*) reads it as part of the Epistle, and so doth *Cyprian*, one more ancient then them both; neither doth it appear, that these words were ever questioned, untill after such time as the Arrian Heresie (impugning the Divinity of Christ) was Cyprian. de vint. Eccles.

growne up; so that it is most probable, that (as *Hierome* and others conceive) these words were scraped out by the Arrians, as making sore against them, and so came to be wanting in some copies, and to be omitted by some Commentators. The Heresie of the Arrians for a while prevailed much, and bore great sway in the world, especially in the Eastern parts of it: And it hath been the wicked policy and practice of Heretikes to expunge such places of Scripture as were most pregnant against them, which they might do in some copies, though not in all. *Tertullian* chargeth *Marcion* an Arch-heretike with this crime, and thereupon calls him *the Mouse of Pontus* (the Countrey of which *Marcion* was) because like a Mouse he gnawed the Scriptures, and cut away some part of them so farre as he was able. Gods prooidence and goodnesse towards his Church is to be admired, in preserving the Scripture, notwithstanding all the machinations and devices of heretiques, and other professed adversaries to aboliſh it. And thus much for the vindication of the Text.

Ingemuit orbis, & se miratus est factum esse Arrianum. *Hieron.*

I will not stand about the coherence of the words, but something must be said for the explication of them.

[*There are three,*] *viz.* three Persons, which are presently after expressed, [*that beare witnesse in heaven,*] *viz.* to the truth spoken of, v. 6. namely, that *Christ came both by water and blood*, both to sanctifie and to justifie, and to be a perfect Saviour of his people from their sins, by taking away both the staine and the guilt of them.

[*The*

[*The Father*,] the first person of the Trinity, so called in reference to the second Person, commonly called the Son.

[*The Word*,] that is, the Son, the second Person of the Trinity; for that is here meant by *the Word*. Thus also the second Person is termed, *Joh.*1.1.& 14. and *Revel.*19.13. For there by the *Word of God*, is not meant the Word of God either written or spoken, but the substantiall Word, Christ the Son of God, the second Person of the sacred Trinity, as is evident there by the context: why the second Person is called *the Word*, is not so clear by the Scripture; divers reasons are alledged, and some such as seem over-Philosophicall, and too remote from the simplicity of the Scriptures: That which seems to have most ground in the Scripture, is this, that the second Person the Son, taking upon him the nature of man, became the Interpreter of the Father, and as his Word, making knowne his will unto men: *No man hath seen God at any time, the onely begotten Son, which is in the bosome of the Father, he hath declared him*, Joh.1.18. These words follow but a little after those, wherein this *only begotten Son* is called *the Word*; so *Heb.* 1.2. *It's said, that in these last times God hath spoken unto us by his Son.*

In this respect may the Son be called *the Word*; or because he is the Word, or * thing so much spoken of by the Prophets: *To him give all the Prophets witnesse*, Act.10.43. Howsoever this is clear, and this may suffice, that by *the Word*, both in the Text, and elsewhere in the Scripture, the Son is meant.

* In the Hebrew דבר word is also put for thing; and so in Greek λόγος Luk.20. 3 Acts 8.21 &15.6.and ῥῆμα, Luk. 5.37.

[*And*

[*And the Holy Ghoſt,*] The third Perſon of the Trinity, called the Spirit, the holy Spirit, or the Holy Ghoſt: God (as God) is a Spirit, *Joh.* 4. 24. and ſo is holy; and therefore this appellation of Spirit and holy Spirit, or Holy Ghoſt, belongs alſo to the Father, and to the Son, yet it is more peculiarly attributed, and in a manner appropriated to the third Perſon, why it is ſo, I will not now ſtand to inquire.

[*And theſe three are one.*] Some (moſt Orthodox) expound it thus, agree in one; as it is expreſſed of thoſe other three that beare witneſſe in earth, v.8. And this is true; yet the phraſe uſed here, differing from that which is uſed v.8. I ſee not that they are to be taken as equivalent, and importing both one and the ſame thing: ſome one or two copies indeed are ſaid here to have the ſame phraſe as v. 8. but generally it is otherwiſe, and ſo *Cyprian* read it, *are one,* not *agree in one,* and he was before the time of *Arrius*, by whom, or by ſome of whoſe ſect probably this place was either razed out or corrupted. This therefore is the meaning of the words, and ſo much the phraſe imports, that theſe are eſſentially and ſubſtantially one, that they are one eſſence and one ſubſtance, one God: This Expoſition is agreeable to other places of Scripture, to the words themſelves, and is generally imbraced. From the words thus explicated, there ariſeth this Doctrine, *That the Father, the Son and the Holy Ghoſt, are three diſtinct Perſons, yet but one and the ſame God.*

ἓν εἰσι. v.7. εἰς τὸ ἓν εἰσι. v.8.

Unum ſunt, *not* in unum.

Doct.

First,

First, they are three distinct Persons, differing each from other; so that the Father is not the Son, nor the Holy Ghost, neither is the Son the Holy Ghost; they are clearly distinguished, *Mat.* 3.16,17. *And Jesus, when he was baptized, went up straitway out of the water, and loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him: And loe, a voyce from heaven, saying, This is my beloved Son, in whom I am well pleased.* Here we have the first Person, the Father, who spake from heaven, as is plaine by those words, *My beloved Son*: He who hath a son must needs be a father. We have here also the second Person, the Son, of whom the Father spake, and who is expresly mentioned. And so also is the third Person, the Spirit, the holy Spirit, or Holy Ghost, who came down in the likenesse of a Dove: All these three are here so described and set forth, as that they plainly appeare to be distinct each from other. So the distinction of the Father and the Son, is evident from that 1 *Joh.* 4.9,10. where it's said, that *God sent his Son*: by God there, must needs be meant the Father, and the Person sending must needs be distinct from the Person sent, so consequently the Father and the Son are two distinct Persons: And by the same reason so are also the Father and the Holy Ghost; for the Father sends, the Holy Ghost is sent, *The Holy Ghost whom the Father will send, &c.* Joh. 14. 26. And so also the Son and the Holy Ghost are by this reason proved to be two distinct

Persons,

Persons, the Son being the Person sending; and the Holy Ghost the Person sent; *I will send him unto you*, saith Christ, speaking of the Comforter, that is, the Holy Ghost, *Joh.* 16. 7. How these three Persons are distinguished one from another, is not so necessary to be known, as that they are distinguished, neither may we be over-curious to inquire into it; but thus much the Scripture doth manifest unto us concerning the distinction of these divine Persons, that the Father is from none, the Son is from the Father, and the Holy Ghost both from the Father and the Son: This is cleare from the places already alledged, 1 *Joh.*4.9, 10. *Joh.* 14.26. & 16. 7. And this is sufficient to shew, not only that they are distinguished, but also how they are distinguished.

Secondly, as they are three distinct Persons, so they are one & the same God: This appears by that, *Mat.*28.19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:* except the Father, the Son, and the Holy Ghost were each of them God, we might not baptize, nor be baptized in their Name. For it is not lawfull to baptize, or be baptized in the Name of any but God, *Were ye baptized in the name of Paul?* 1 Cor.1. 13. And again, v.14, & 15. *I thank God that I baptized none of you, but* Crispus *and* Gaius, *least any should say, that I had baptized in mine owne name.* *Paul* (we see) abhorred this as most vile sacriledge, as a robbing of God of his honour, that any should be

be baptized in his name: So that prayer, 2 *Cor.* 13.24. *The grace of the Lord Iesus Christ, and the love of God, and the communion of the Holy Ghost be with you all*; that also proves these three Persons each one of them to be God; for prayer is to be made only unto God, *Call upon me*, Psal. 50. 15. Now if they be each one of them God, then there being no more Gods then one, they must needs be one and the same God.

The Godhead of the Father is confessed by all, the Godhead of the Son, and of the Holy Ghost, I shall prove more fully and distinctly hereafter in their places; this proof may suffice for the present.

Vse. Seeing therefore this mystery of Trinity in Unity, and Unity in Trinity, of three Persons being one God, and one God three Persons, seeing (I say) this is revealed unto us in the Scriptures, let us not doubt of the truth of it, much lesse deny it, but let us firmly assent unto it, and believe it: Let us not say, as *Nicodemus* did in another case, *How can these things be?* There are many things in Religion which are above reason, though not against reason: Surely, it is the greatest reason that can be, that we should believe God concerning himself. For, can we know God better then he doth himself? And shall we not then believe what God doth say and testifie of himself? We are not able to comprehend how it is; well, but let us believe that it is, because so much is revealed: *Secret things belong unto the Lord,* Joh. 3.

Lord our God, but things revealed unto us, Deut. 29. 29. There are many things in nature, the reason whereof we know not, yet do we not therefore doubt of the things themselves, though we cannot tell how they came to be so, yet we are assured that so they be; *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth,* Joh. 3. 8. *Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child,* Eccles. 11. 5. *Bernard* speaking of this mystery saith well, *To inquire into it* (above what is revealed) *is rashnesse, to believe it, is piety, to know it, is life, even life eternall.*

crutari hoc, temeritas est, credere, pietas, nosse verò, vita, & vita aterna est. Bern. de Consid. l. 5. c. 8.

THE

THE FIFTH SERMON.

GEN. 17. 1. *I am the Almighty God.*

GOd being to make a solemne Coveant with *Abraham*, and so both to promise all manner of blessings unto him, and to require sincere and intire obedience of him, premiseth this, that he is God Almighty, that so *Abraham* might be incited both to obey him, and to trust in him.

[*The Almighty God,*] In the Originall it is, *El Shaddai*, which are two names of God, and both of them import might and power: *El* is a name of God, as may appear by that, *Eli, Eli, &c.* that is, *My God, my God, &c.* The word doth signifie as much as might or power, as it's rendered *Mic.* 2. 1. or mighty, as *Ezek.* 31. 11. And thus when it is used as the Name of God, *Aquila* a Greek Interpreter, renders it ἰσχυρὸς, that is, mighty. As for the other word, *Shaddai*, some derive it from *Shadad*, to wast and destroy, as if the word im- Mat. 26. 46.

imported thus much, that as God by his Almighty power made all things, so by the same power he is able to destroy all, *Joel* 1. 15. *As a destruction from the Almighty shall it come*; in the Hebrew there is an elegant *Paromasia*, כשוד משדי (*Ceshod misshaddai*. Others take the word as compounded of *asher dai*, that is, *that is sufficient*, as if God were therefore called *Shaddai*, because he hath all sufficiency in himself, hath no need of any other, but is able to supply the wants of all: *Neither is* (he) *worshipped with mens hands, as if he needed any thing, seeing he giveth to all life and breath, and all things*, Act. 17. 25. The Greek Interpreters called the Septuagint, or Seventie, sometimes translate the word ἱκανὸς, that is, *sufficient*, as *Ruth* 1.20,21. sometimes, παντοκράτωρ, that is, *Almighty*, as *Job* 5. 17. Here in the Text, ὁ Θεός σου, , that is, *thy God*; and so in other places. *Hierome* renders it, *Omnipotens*, that is, *Almighty*, and so our last Translators: In the Geneva Translation it is rendered, *Alsufficient*; both these *Almighty* and *Alsufficient* import the same thing, and do most fitly expresse the Originall word *Shaddai*.

Doct. The Doctrine to be observed, is, *That God is Almighty*, Gen. 49. 24. He is called *the Almighty God*: And so also, *Esa.* 9. 6. *Once hath God spoken, yea twice have I heard it* (saith David) *that power belongeth unto God.* But might and power are attributed likewise unto men, and to Angels, *The mighty men of Moab, &c.* Exod. 15. 15. *His mighty Angels*, 2 Thes. 1. 7. Therefore to distinguish God from all others, he is called Almighty;

Psal. 62. 11

ty; so here in the Text, and likewise in many other places, as *Gen.* 28. 3. *God Almighty bless thee*, 2 Cor. 6. 18. *saith the Lord Almighty*, Ruth 1. 20, 21. Job 5. 17. and elsewhere he is stiled, *the Almighty*.

He and only he is Almighty: For, first, he and onely he can do all things. Men can do much, Angells can do more; but neither men nor Angels can do all things. This power belongs unto God, and to him only, *He hath done whatsoever he pleased*, Psal. 115. 3. *Is any thing too hard for the Lord?* Gen. 18. 14. *With God nothing is impossible*, Luk. 1. 37. *He is able to do exceeding abundantly beyond all that we can either ask or thinke*, Eph. 3. 20. *He is able even to subdue all things unto himself*, Phil. 3. 21.

2. All the power that is in all the creatures, is from God, and therefore in a more eminent manner in God. The great *Behemoth*, that is, (as is supposed) the Elephant, *whose strength is in his loines, and whose force is in the navell of his belly: Who moveth his taile like a Cedar, ---Whose bones are as strong pieces of brasse, and like barres of iron*, Job 40. 16, 17, 18. This great *Behemoth* (I say) is but one, though amongst such-like creatures, *the chief one of the wayes* (or works) *of God*. *Job* 40. 19. *He that made him, can make his sword to approach unto him*. Ibid. Though he be never so strong, yet he hath his strength from God, who therefore is stronger, and can subdue him. Yea, further, all the power that all the creatures have, is Gods power, not onely as from him, but also as subservient to him, he ordereth it and maketh

uſe of it as he pleaſeth: *The Angels that excell in ſtrength, do his Commandements, hearkning to the voice of his word*, Pſa.103.20. *Nebuchadnezzar* that had ſuch majeſty, and ſuch might, that all *People, Nations, and Languages, trembled and feared before him; whom he would he ſlew, and whom he would he kept alive; whom he would he ſet up, and whom he would he put downe*, Dan.5. 19. even he was but Gods ſervant, as God doth call him, *Ier.*25.9. & 27.6. God made him an inſtrument to execute his will, and to fulfill his pleaſure: *They wrought for me*, ſaith God, ſpeaking of *Nebuchadnezzar* and his Army, when they had deſtroyed that rich and ſtrong City Tyrus, *Ezek.*29. 26. The ſtrength of Bears and of Lions God uſeth at his pleaſure, 2 *King.*2.24. & 17.25. So the inanimate creatures which are of moſt force and might, as fire, and haile, ſnow and vapour, and ſtormy wind, they doe but fulfill his Word, *Pſal.* 148.8.

Furthermore, God can inhibit and reſtrain the force and fury of the creatures, that they ſhall not put forth themſelves, nor act at all except he pleaſeth: He ſtopped the mouthes of the Lions that they could do nothing unto *Daniel*, *Dan.*6.22. He curbed and kept in the rage of the fire, that it could have no power over the three young men, *Dan.*3.27. Againe, God can lift up the creature above it ſelf, and make it act above its power, when he pleaſeth. He made one repaſt ſufficient for *Eliah* to go in the ſtrength of it forty daies, and forty nights, 1 *King.* 19.8. with five barley loaves and two ſmall fiſhes

fishes he satisfied many thousands, and caused much to remain also of the fragments, *Ioh.* 6. 5. &c.

Finally, God can make the creatures work even quite contrary to their nature: He made the waters to divide themselves, and to stand on heaps, as if they had been walls of brasse, or of marble, *Exod.* 14. 21, 22. He made the Sun to stand still, *Iosh.* 10. and to go back, *Esa.* 38. He made clay a meanes to open the eyes of him that was blind, *Joh.* 9. 6. This may sufficiently demonstrate that God is Almighty.

Ob. But there are some things which God cannot do, *He cannot deny himself*, 2 Tim. 2. 13. *He cannot lie*, Tit. 1. 2.

Ans. Some things imply imperfection, as sin, death, mutability, and the like: these things are not compatible unto God, being inconsistent with his perfection; the not being able to do such things, doth not derogate from his power, nor argue any inability in him, but the contrary: For indeed he could not be Almighty, as he is, if he could do (or rather suffer) things of that nature: *God* (saith *Austine*) *is said to be Almighty, in doing what he will, not in suffering what he will not; for if he were subject to that, he were not Almighty: And therefore because God is Almighty, there are some things that he cannot do, viz.* such things as argue imperfection: For, (as *Aquinas* saith well) though

Deus dicitur omnipotens faciendo quod vult, non patiendo quod non vult. Quod si ei accideret, nequaquam esset omnipotens. Unde propterea quadam non potest, quia omnipotens est. Aug. de Civ. Dei, l. 5. c. 10.

though in word and expression those things seem to import power, yet in deed and in truth they import weakness: *How weak is thine heart, saith the Lord God, seeing thou dost all these things, the work of an imperious whorish woman!* Ezek. 16.30.

Quædam sunt, quæ dicunt potentiam quantum ad modum dicendi, dicunt tamen impotentiam à parte rei. Aquin.

Againe, some things imply contradiction: as to make that which is past, not to be past; that which is, whiles it is, not to be, and the like: These things also do not fall under the power of God, yet neither is this any diminution or abatement of his power: God is *the God of truth.* Esa.65.16. but both parts of a contradiction cannot be true: If it be true, that a thing is past, it cannot be true that it is not past. *Whosoever* (saith *Austine*) *saith, If God be Almighty, let him cause that those things which are done should not be done, he sees not that he saith, if God be Almighty, let him cause that those things which are true, in that they are true, should be false.* Concerning things of this nature, *it is more meet* (as *Aquinas* acutely observes) *to say, that they cannot be done, then that God cannot do them*; that is, the reason why God cannot do such things, is in the impossibility of their nature, not in any defect of Gods power: Thus then God is Almighty, in that he can do all things, which

Quisquis dicit, si Deus omnipotens est, faciat ut quæ facta sunt, facta non fuerint; non videt hoc se dicere, si Deus omnipotens est, faciat ut ea quæ vera sunt, eo ipso quòd vera sunt, falsa sint. Aug. contra Faust. lib.26. cap.5.

Quæ implicant contradictionem, &c. convenientius est dicere, quòd ea non possunt fieri, quàm quòd ea Deus non possit facere. Aquin. par. 1. qu. 25. art 3.

do

do not imply either contradiction or imperfection.

Now if God be Almighty, able to do whatsoever he pleaseth, then let us not doubt of any thing that he hath spoken, but though it may seem never so strange, yet let us be assured of the truth of it. *Why should it seem a thing incredible with you, that God should raise again the dead?* (said the Apostle) Act. 26.8. So Christ told the Sadduces, who denied the Resurrection of the dead, that *they erred, not knowing the Scriptures, nor the power of God*, Mat. 22.29. Whatsoever it be that God hath promised, let us assure our selves that it shall be fulfilled; let us take heed of calling into question the power of God, as that noble man did, who when in a time of most great scarcity, the Prophet *Elisha* fore-told most great plenty, and that to happen the very next day after, said, *Behold, if the Lord should make windowes in heaven, might this thing be?* 2 King. 7.1,2. whereupon the Prophet told him, that he should see it with his eyes, but should not taste of it; and so (as the storie shews) it came to passe, for when that plenty happened, he being appointed of the King to keep the gate, was trodden on by the people, and so died. So the Israelites in the wilderneſſe, questioned whether God were able to supply their wants, saying, *Can God furnish a table in the wilderneſſe?*-----*Can he provide flesh for his people?* Psa. 78.19, 20. In speaking thus, it's said, *they spake against God*: It is a great indignity unto God, to speak or think so of him, as if his power were limited, as if there were any

thing above his reach, or without the ſphere of his activity, yet (which may make us take the more heed unto our ſelves,) even the godly themſelves are ſubject thus to diſtruſt Gods power. *Sarah* hearing the Lord to promiſe that ſhe ſhould bear *Abraham* a ſon, laughed at it, as thinking it could not be, that *Abraham* and ſhe being both ſo old as they were, ſhould yet have a child, *Gen.*18.10,11,12. So when God told *Moſes*, that he would give the Iſraelites in the wilderneſſe fleſh to eat, and that for a moneth together, it ſeems that *Moſes* did doubt of Gods ability to perform this promiſe: *The people among whom I am* (ſaid he) *are ſix hundred thouſand foot-men, and thou haſt ſaid, I will give them fleſh, that they may eat a whole moneth: Shall the flocks and the heards be ſlain for them to ſuffice them? or ſhall all the fiſh of the Sea be gathered together for them, to ſuffice them?* That *Moſes* did not meerly inquire how this ſhould be done, but did even doubt how it could be done, may appeare by Gods anſwer unto him, *And the Lord ſaid unto Moſes, Is the Lords hand waxed ſhort? Thou ſhalt ſee whether my word ſhall come to paſſe unto thee, or not*, Num.11.21,22,23. Thus alſo again, when the people murmuring for water, God bad *Moſes* and *Aaron* ſpeak unto the Rock, and it ſhould powre forth water: *Moſes* inſtead of ſpeaking to the Rock, ſmote it twice, which God commanded not, and ſpake to the people, ſaying, *Hear now ye rebells, muſt we fetch you water out of this Rock?* As if he ſhould ſay, Is this a likely thing to be done? And yet God had plainly ſaid unto

to him that it ſhould be done, it is evident both by his ſpeech and by his action, and moſt of all by Gods words following after, that both he and *Aaron* did doubt of that which God had ſaid ſhould be, *Num.*20.8,9,10,11. And ſo *Zacharias*, the Father of *John* the Baptiſt, when the Angell told him that he ſhould have a ſon, could not believe it, becauſe he was old, and his wife alſo ſtricken in years, *Luk.* 1. 18. Theſe examples ſhew how apt the godly are to faile in the beliefe of this point, touching Gods Almighty power: But let's beware of this evill heart of unbelief; for it much provokes God, as appears by theſe very examples now alledged: How he puniſhed the noble man for his incredulity, was noted before; *Sarah* alſo did not paſſe without a check, *Gen.* 18.13. *Moſes* and *Aaron* were likewiſe reproved, and not onely ſo, but alſo debarred from entring into Canaan, *Numb.*20. 12. 24. *Deut.*32.48,49,50,51. ſo *Zacharias* was immediately ſtricken dumb, and was no more able to ſpeak, untill ſuch time as he ſaw the accompliſhment of Gods promiſe, which he had doubted of, *Luke* 1.19,20. No marvell if God be thus provoked by mans unbeliefe. For it makes Gods a liar, 1 *Joh.*5.10. And what greater diſhonor can be done unto God then this? On the other ſide it's ſaid, that *Abraham gave glory unto God*, when as *againſt hope he believed in hope, &c. and being not weak in faith, he conſidered not his owne body, now dead, when he was about a hundred yeers old, nor the deadneſſe of* Sarahs *womb*,

and staggered not at the promise of God through unbelieſe, but was ſtrong in faith, and fully perſwaded, that what he had promiſed, he was able alſo to performe, Rom. 4. 18, 19, 20, 21.

Uſe 2. But ſecondly, let us be ſure to get intereſt in God, that he may be our God: For otherwiſe what are we the better, though his power be never ſo great? If we be *aliens* from him, what comfort can this afford unto us? But if the Almighty be ours, what can we want? What moved the Septuagint here in the Text inſtead of *God Almighty*, to render, *thy God* (and in like manner they alſo interpret the word in other places) I cannot tell, but ſure I am, except he be thy God, and my God, it will availe us nothing that he is God Almighty. *Tolle meum & tolle Deum*; take away our propriety in God, and take away God, we are as if there were no God, in reſpect of any benefit that we can expect from him, *even without God in the world*, (as it is ſaid of the Gentiles) Epheſ. 2. 12. *David incouraged himſelf in the Lord his God*, 1 Sam. 30. 6. had not the Lord been his God, how could he have incouraged himſelfe in him? ſo *Jehoſhaphat, Art not thou our God?* 2 Chron. 20. 7. And again, *O our God, wilt thou not judge them?* v. 12. Hence it was that *Balaam* with all his inchantments and divinations could do the people of Iſrael no hurt: The Almighty God was the God of that people, *The Lord his God is with him*, (ſaid *Balaam*) *Num.* 23. 21. And therefore *ſurely there is no inchantment againſt* Jacob, *nor any divination againſt*

gainst *Israel*, v. 23. Now if we would have interest in God, we must have interest in Christ; *I will be a God to thee*, this is Gods Covenant, and it is fulfilled in Christ, *In whom all the promises of God are Yea, and Amen*, 2 Cor. 1. 20. they that are without Christ, are also without God, Eph. 2. 12. There is no Mediator betwixt God and Man, but Christ, 1 *Tim.* 2. 5. *No man cometh unto the Father but by me*, saith Christ, Joh. 14 6. And as by Christ we must have interest in God, so by faith we must have interest in Christ: Faith is that whereby we receive Christ; *Joh.* 1. 12. whereby Christ doth dwell in us, *Eph* 3. 17. Gen. 17. 7.

Use 3. Thirdly, Let this make us to fly unto God in all our necessities, and in our greatest dangers and distresses to trust in him: Our condition cannot be so dismall, nor so deplorable, but he is able to deliver us, *He is able to do exceeding abundantly beyond all that we can either aske or thinke*, Eph. 3. 20. *Who is that God that shall deliver you out of my hands?* said *Nebuchadnezzar* to the three Nobles; but *our God* (said they) *whom we serve, is able to deliver us, &c.* Dan. 3. 15. 17. Though there be never so many against us, yet if God be with us, there are more with us, then with those that are against us; as *Elisha* told his servant, 2 *King.* 6. 16. and so *Ezekiah* in like manner comforted and incouraged the people, 2 *Chron.* 32. 7. Hereupon the Saints and Servants of God triumph, saying, *God is our refuge and strength, a very present help in trouble: Therefore will we not fear, though the earth be removed, and*

though

though the mountains be carried into the midst of the Sea: Though the waters thereof roare, &c.---The Lord of Hosts is with us, the God of Iacob *is our refuge*, Psal.46.1,2,3,7. *What time I am afraid* (saith *David*) *I will trust in thee. In God I will praise his Word; in God I have put my trust, I will not feare what flesh can do unto me*, Psal.56.3,4. And again, *In God have I put my trust, I will not be afraid what man can do unto me*, v.11. So the Apostle saith, *We may boldly say, the Lord is my helper, and I will not feare what man shall do unto me*, Heb. 13. 5. *If God be for us, who can be against us?* Rom.8. 31. that is, so against us, as to prevail against us? *Let us not thinke* (as *Cyprian* saith excellently) *that man can be more able to hurt, then God is able to defend.*

Ne existimemus plus ad impugnandum posse humana conamina, quàm ad protegendum valet divina tutela.

Use 4. Finally, this consideration of Gods omnipotency, should make us to feare him, and not to dare to provoke him as we use to do, but to study to please him, and to approve our selves before him. *We labour, that whether present or absent* (whether alive or dead) *we may be accepted of him*, saith *S. Paul*, 2 Cor.5.9. And great reason why we should all so labour, God being Almighty, and therefore able abundantly both to reward those that obey him, and also to avenge himselfe on those that rebell against him; *Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?* said *Balak* to *Balaam*, because he made him send the second time before he came unto him. *Num.*22.37. How much more may God thus expostulate with us, when we are slow and negligent

negligent to do what he requires? For this reason did God tells *Abraham* that he is the Almighty God, that so he might be the more incited to obey him, knowing that he should lose nothing by his labour, but that his reward should be exceeding great, as God told him, *Gen.*15.1 And as God is able to blesse those that fear him, so is he to curse those that despise him; *Do we provoke the Lord to jealousie?* (saith the Apostle) *are we stronger then he?* Indeed if we were stronger then God, we might be the more bold to provoke him, but he being stronger, infinitely stronger then we, it is madnesse for us to provoke him: *Can thy heart indure, and can thy hands be strong when I shall have to do with thee?* (saith God) Ezek. 22.14. *Thou, even thou art to be feared,* (saith *David* unto God) *for who may stand when once thou art angry?* Psal.76.7. *Who can stand before his indignation? and who can abide in the fierceneſſe of his anger? his fury is powred out like fire, and the Rocks are throwne down by him,* Nah. 1.6. Let us therefore fear the Lord, and walk humbly with him, even in all holineſſe and obedience before him, that so his Almighty power may be for us, and not against us; to our comfort and salvation, not to our terror and destruction. 1 Cor. 10. 22.

THE

THE SIXTH SERMON.

HEB. 3. 4. *He that built all things, is God.*

THE Apostle speaking of Christ, and setting forth his excellency, compares him with *Moses*, who was of great account with the Jews, to whom the Apostle wrote; *Who was faithfull to him that appointed him, as also* Moses *was faithfull in all Gods house*, v. 2. But least any should conceive an equality betwixt Christ and *Moses*, he goes on, and shewes the excellency of Christ above *Moses*; *For this man was counted worthy of more glory then* Moses, *in as much as he who hath builded the house, hath more honor then the house*, v. 3. *Moses* was but a part of the house, (*viz.* the Church) but Christ the builder of the house, and so the Lord and Master of it, whenas *Moses*, though he had a great place in it, yet was but a servant, v. 5. & 6. Now having thus occasionally mentioned house and building, he inserts as by way of Parenthesis, these words, *For every house*

is

is builded by some man, but he that built all things is God.

[*That built,*] That is, made; as *Gen.*2.22. *And the rib, &c. made he woman*: In the Originall it is, *built*; and that which 2 *Sam.*7.11. is, *He will make thee an house*, is 1 *Chron.*17.10. *will build thee an house.*

[*All things,*] *Calvin* liketh rather to limit this to all things belonging to the Church, the house of God, mentioned both before and after; yet he confesseth, that it may be extended to the whole Creation: This sense seems most agreeable to the words, that as every house hath some man or other by whom it is built, so the great house of the world that comprehends all things in it, had God for the builder, or maker of it.

Hence then the conclusion is this, That *God is he, who made all things.* Doct.

In the beginning God made Heaven and Earth, saith *Moses*, Gen.1.1. And then he shews distinctly how all the severall kinds of creatures were made of God: So *Neh.9.6. Thou, even thou art Lord alone; thou hast made Heaven, the Heaven of Heavens, with all their host; the Earth and all things that are therein; the Seas, and all that is therein.* And *Revel.*4.11. *Thou hast created all things, and for thy pleasure they are and were created.*

Moses writing of the Creation, makes no expresse mention of the Angels: It seems that his purpose was onely to expresse the Creation of things visible; yet they may be implicitly mentioned in the word *Heaven*, thereby being meant

all

things in heaven, all the hoſt of heaven, as it is expreſſed, *Gen.*2. 1. & *Neh.* 9. 6. Now by the hoſt of heaven are meant both the Sun, Moon, and Stars, *Deut.*4.19. and alſo the Angels, 1 *King.* 22.19. Howſoever, though it be not ſo cleare when the Angels were created, yet the Scripture is expreſſe for this, that they were created, and that they alſo, as all other things, are Gods creatures: *Praiſe ye him all his Angells.----Let them praiſe the Name of the Lord; for he commanded, and they were created*, Pſa. 148. 2. 5. *By him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities or Powers, &c.* Col.1.16.

The light of naturall reaſon is ſufficient to demonſtrate that God made the world, the heaven and earth, and all things therein; for whatſoever is, muſt either be of it ſelf, or be made by ſome other; if it be of it ſelf, then it is God, for only God is of himſelf: if it be made by ſome other, then either by God immediately, or by that which was made by God; ſo that either immediately, or mediately all things are of him. But (as *Auſtine* ſaith) *that God made the world, we do not more ſafely believe any then God himſelf:* His teſtimony is above all other arguments and ratiocinations whatſoever. *Through faith we underſtand that the worlds were framed by the word of God*, Heb.11.3. The work of the Creation is common to all the three Perſons, To the Father; *To us there is but one God, the Father, of whom are all things*, 1 Cor.8.6. to the Son, *All things*

Quòd Deus mundum fecerit, nulli tutius credidimus quàm ipſi Deo. *Aug. de Civit.* Dei, l.11. c.4.

Opera Trinitatis ad extra ſunt indiviſa.

things were made by him, Joh.1.3. *By him were all things created, &c.* Col.1.16. to the Holy Ghost, *The Spirit of God hath made me*, Job 33.4.

Use 1. Hence let us see and consider the excellency of God, and so give him the glory due unto him: God is excellent, Psal.8.1. and because of his excellency he is to be glorified, *Psal.*148. 13. Now Gods excellency appears by the creation of the world, the world is a glasse wherein to behold Gods excellency: *His eternall power and Godhead are clearly seen from the creation of the world, being understood by the things that are made*, Rom.1.20. *The heavens declare the glory of God*, Psal.19.1. *His glory is above the earth and heaven*, Psal.148.13. Whatsoever excellency is in any thing, is from God, and consequently much more in God; and therefore the glory of all must be given unto God. *For of him, and through him, and to him are all things; to whom be glory for ever, Amen.* Rom.11.36. *Blessed be thy glorious Name, which is exalted above all blessing and above all praise: Thou, even thou art Lord alone, thou hast made heaven, &c.* Neh.9.5,6. *Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, &c.* Revel.4. 11.

Mundus est speculum Deitatis.

Pulchra terra, pulchrum cœlum; sed pulchrior ille qui fecit illa.

More particularly, by the Creation of the world we may see,

1. The excellency of Gods power, that could make all things of nothing: Philosophy tells us, that *nothing is made of nothing*. It is true, in respect of naturall agents, they must have some matter to work upon, else they can do nothing.

Ex nihilo nihil fit.

But

But Divinity tells us, that all things were made of nothing; *that things which are seen, were not made of things which do appear*, Heb. 11. 3. This is most true in respect of God, a supernaturall agent: By this God shewes himself to be God, doing that which none can do but he. One saith excellently, *If any besides One shall say, I am God, he must shew us such a world as this is, and say, this is mine, of my making. The Lord* (saith *David*) *is great, and greatly to be praised; he is to be feared above all gods: for all the gods of the Nations are Idols, but the Lord made the Heavens*, Psa. 96. 4, 5. *The gods* (saith *Jeremie*) *that have not made the Heavens and the Earth, even they shall perish from under these Heavens. He hath made the earth by his power*, Jer. 10. 11, 12.

Εἰ τις ἐρεῖ Θεὸς εἰμὶ, παρὲξ ἐνὸς, ἔτω· ὀφείλει Κόσμον ἴσον τέτῳ σήσας εἰπεῖν, ἐμὸς ἔτω.

2. The excellency of Gods wisdome, who could make such an infinite variety of creatures, and not the least or meanest of them, but to have its use and office in the universe: *He hath established the world by his wisdome, and hath stretched out the heavens by his discretion*, Jer. 10. 12. & 51. 15. *O Lord, how manifold are thy works! in wisdome hast thou made them all*, Psal. 104. 24.

Deus cum sit bonum nullo indigens bono, non nisi ex benigno bonitatis suæ affectu mundum creavit. Aug. Confess.

3. The excellency of Gods goodnesse, *Thou art good, and doest good*, saith *David* unto God, Psal. 119. 68. This was it that moved him to make the world, not that he had any need of the creatures, (for from all eternity he was most blessed and happy in himself) but that he might communicate his goodnesse to the creatures: *The earth*

is full of the goodnesse of the Lord, saith *David*, Psal. 33.5. And again, *The earth is full of thy riches; so is this great and wide Sea, &c.* Psal. 104. 24, 25.

Moses saith of the severall things that God made, *God saw that it was good*, and of them all collectively, *that they were very good*, hereby intimating unto us, (as *Austine* observes) that there was no other cause moving God to make the world, but that he being good might make things that are good; *The goodnesse of the Creator* (as the same Author speaks) *is the cause of the creatures.*

Scriptura per omnia Dei opera subjungens, Et vidit Deus quia bonum est, completisq; omnibus inferens, Et vidit Deus omnia quæ fecit, & ecce bona valdè, nullam aliam causam faciendi mundi intelligi voluit, nisi ut bona fierent à bono Deo. Aug. de Civ. Dei, lib. 11. cap. 23. *Rerum creatarum causa non est nisi bonitas Creatoris.* Ibid. cap. 21.

4. Gods eternity: He that made all things, must needs be before all things; he that made all things in the beginning, must needs himselfe be without beginning, and consequently eternall: *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God*, Psal. 90. 2.

These excellent attributes of God shine forth, and shew themselves in the work of the Creation, and therefore let's take notice of them; let's look upon the world, and the creatures in it, so as to see God, his power, wisdome, goodnesse and eternity in them, and let us praise and glorifie him for them. Let us consider,

1. That God expects this of us, *He made all things for himself*, Prov. 16. 4. that is, for his owne

glory, that we might know and acknowledge (so far forth as he is pleased to reveal it) the excellency that is in him.

2. That the other creatures in their kind do glorifie God, by keeping the order in which God hath set them, and by ministring matter unto us whereby to praise God. Thus *the Heavens declare the glory of God*, Psal. 19. 1. and *all his works do praise him*, Psal. 145. 10. But we ought to praise and glorifie God not only objectively, but effectively, as being indued with reason and understanding whereby to do it: *All thy works praise thee, O Lord, and thy Saints shall blesse thee*, Psal. 145. 10. Gods Saints will do it, and so all should do it. And even *Galen* a heathen man, admiring the frame and composure of mans body, could not but praise and extoll the Maker of it, for his goodnesse that did move him, his wisdome that that did direct him, and his power that did inable him to make it so exquisitely as he hath done; besides, God hath made all the other creatures for us, and therefore we are bound to glorifie him, as for our selves, so for them also: *When I consider thy Heavens* (saith *David*) *the work of thy fingers, the Moon, and the Stars, which thou hast ordained: What is man that thou art mindfull of him? and the son of man that thou visitest him? For thou hast made him a little lower then the Angells, and hast crowned him with glory and honour: Thou madest him to have dominion over the workes of thy hands, &c.* Psal. 8. 3, 4, 5, 6.

Beza in Rom. 1. 20

But (alas!) how many turne Gods glory into shame? as he complaines, *Psal.* 4. 2. Instead of glo-

glorifying him for the creatures, they dishonor him by the creatures, setting their hearts and affections on the creatures rather then on him. *They assemble themselves for corn and wine, but they rebell against me*, saith he, Hos.7.14. Excellent to this purpose is that of *Austine, Take occasion by the creatures to praise God, and bring back your love from them to him that made them, least in those things which please you, you your selves displease God.*

Deum ex illis lauda, & in artificem eorum retorque amorem, ne in his quæ tibi placent, ut displiceas. *Aug. Confess.*

Use 2. Secondly, we must take heed how we judge of the creatures, seeing they are Gods creatures: The Apostle fore-tells, that some would *forbid the use of meats, which God hath created to be received with thankesgiving*, 1 Tim.4.3 But he addes, that *every creature of God is good, and nothing to be refused, if it be received with thankesgiving*, v.4. So Rom.14.14. *I know and I am perswaded* (saith he) *by the Lord Jesus, that there is nothing unclean of it self, &c. I feare not* (saith *Austine*) *the uncleanesse of the meat, but the uncleanesse of the appetite.*

Non ego immunditiam obsonii timeo, sed immunditiam cupiditatis. *Aug. Confess.*

The superstition of some is exceeding grosse, who think they should be polluted, if they should eat a little flesh in Lent, or on a Friday, though it be Gods creature at one time, as well as at another, and no more forbidden by him at one time then at another; yet they will lie, swear, &c. and fear no pollution, See *Mar.*7.14.&c. to 23.

Use 3. Thirdly, we must have a care how we use the creatures; we may use them, but we may not abuse them, 1 *Cor.*7.31. *Use the world as not abusing it*: We must use the creatures,

1. Soberly; *Take heed least at any time your hearts be over-charged with surfetting and drunkennesse*, Luk21.34. We must so use the creatures, as that we may be more fit to glorifie the Creator, and to do him service: *Whether ye eat or drinke, or whatsoever ye do, do all to the glory of God*, 1 Cor.10.31.

2. Righteously; so as not to oppresse, defraud, or any way wrong others in the use of them: It must be *our bread*, Mat.6.11. we must come lawfully by it, have a just right to it. *We command and exhort by our Lord Jesus Christ, that with quietnesse they worke, and eat their own bread*, (saith the Apostle) 2 Thes. 3. 12. *Bread of deceit* (saith *Solomon*) *is sweet unto a man, but afterwards his mouth shall be filled with gravell*, Prov. 20. 17.

And again, to use the creatures righteously, is to use them not only not to the hurt of others, but also to the good of others, viz. so as to succour and relieve others with them: *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise*, Luk. 3. 11. This is a work of righteousnesse: *Break off thy sins by righteousnesse, and thine iniquities by shewing mercy to the poor*, Dan.4.27. *He hath dispersed abroad, and given to the poor, and his righteousnesse indureth for ever*, Psal.112.9. & 2 Cor. 9. 9. *Nabal* argued like a fool, as he was, saying, *Shall I take*

See *Beza* on Mat.6. 1.

take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men, whom I know not whence they be? 1 Sam. 25. 11. *Cast thy bread upon the waters,* Eccles. 11. 1. *Is it not to deal thy bread to the hungry?* Isa. 58. 7. It is not so thine, but that thou must communicate to such as stand in need; all thou hast is Gods, he is the Lord of all, and thou art but his steward; and therefore must dispense that which he hath committed unto thee, not as thou pleasest, but as he appointeth: *As every one hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God,* 1 Pet. 4. 10.

3. Religiously: 1. In faith, so as to be perswaded of the lawfulnesse of the use of them. *For to him that thinketh any thing unclean, to him it is unclean,* Rom. 14. 14. *And he that doubteth* (viz. of the lawfulnesse of that which he doth) *is damned* (that is, condemned of his owne conscience) *if he eat. For whatsoever is not of faith, is sin,* Rom. 14. 23. To use the creatures in faith, is also to use them with a perswasion of interest in them, and right unto them through Christ, in whom we recover that which we lost in *Adam*. And therefore that which *David* speaks in the eight *Psalm* of the dominion that God gave unto man over the creatures, the Apostle applies unto Christ, *Heb.* 2. 6. &c. And *Heb.* 1. 2. it's said, that *Christ is appointed heire of all things.* And 1 *Cor.* 3. 22, 23. *All things are yours, and ye are Christs.* This is not to be understood as if unbelievers and aliens from Christ had not a civill right to the

things which they poſſeſſe, but that they cannot have a religious and ſanctified uſe of them, becauſe they cannot uſe them in faith, ſo as to be perſwaded of their intereſt in the creatures thorough Chriſt, they having no union nor communion with him.

2. With prayer and thankſgiving; prayer for Gods bleſſing upon them, and thankſgiving unto God for the comfort and benefit of them: *Nothing is to be refuſed, if it be received with thankſgiving: For it is ſanctified by the word and prayer,* 1 Tim. 4. 4, 5. Chriſt took the loaves and the fiſhes, and *gave thanks, &c.* Mat. 15. 36. ſo *Paul* took bread, and *gave thanks to God. &c.* Acts 27. 35. And it is ſaid of the Iſraelites, 1 *Sam.* 9. 13. that they would not begin to eat untill the Prophet came and bleſſed the ſacrifice, or feaſt to which they were bidden: *He that eateth, eateth to the Lord; for he giveth God thanks,* ſaith the Apoſtle, Rom. 14. 6. ſo that they which eat, and do not give God thanks, eat not to God, but to themſelves; as he complaines of ſome, ſaying, *And when ye did eat, and when ye did drink, did ye not eat for your ſelves, and drink for your ſelves?* Zach. 7. 6. But our thankſgiving muſt be reall and ſerious, not formall and perfunctory: For *God is not mocked,* Gal. 6. 7. He cannot indure that people ſhould *draw near him with their mouth, and honor him with their lips, whenas they remove their hearts far from him,* Iſa. 29. 13.

Uſe 4. If God made all things, then all things are his, and conſequently he may diſpoſe of them as he pleaſeth: *Is it not lawfull for him to do what*

what he will with his owne? Mat.20.15. *The Lord saith thus, Behold that which I have built, will I break down, & that which I have planted, will I pluck up,* Jer.45.4. We ought therefore to be content with that portion which God doth allot us, though it be but little, and to take patiently all losses and crosses that do befall us. *The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord,* Job 1.21.

Use 5. Hence also we ought to consider how we are degenerated from what God did make us: He is good, and made every thing good, more especially man, whom in a more especiall manner he made like unto himselfe, *Gen.*1. 26. But now (alas!) we are naturally altogether corrupt and sinfull, *Gen.*6.5. & 8.20. *Psal.*51.5. *Eccles.* 7.29. we must therefore be regenerated, and be made new creatures: *We must put on the new man which after Christ is created in righteousnesse and true holinesse,* Eph 4.24. We lost our originall integrity in *Adam*, we must recover it in Christ: *As by the disobedience of one man* (viz. Adam) *many were made sinners; so by the obedience of one man* (viz. Christ) *shall many be made righteous,* Rom. 5.19. *As in* Adam *all dye, so in Christ shall all be made alive,* 1 Cor.15.22. *viz.* all that are Christs, as the Apostle explains himself, v, 23.

Use 7. Finally, this may teach us, that meer outward and ceremoniall Worship is not sufficient to please God, but that the heart must be given unto him. God did indeed prescribe unto the Jewes many carnall Ordinances, as they are called, *Heb,*9.10. And now also he doth require

some bodily performances, as to hear the Word, receive the Sacraments, &c. But he neither doth nor did require such things, as if he needed any thing that the creature can do, seeing he made all, but only he would have the creature to shew its subjection to him, as the Creator. *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands; neither is he worshipped with mens hands, as if he needed any thing, seeing he giveth to all life and breath, and all things*, Acts 17. 24,25. *Thus saith the Lord, the Heaven is my throne, and the Earth is my footstool: Where is the house that ye build unto me? and where is the place of my rest? For all these things hath my hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word*, Isa. 66.1,2.

THE

THE SEVENTH SERMON.

JOH. 5.17. *My Father worketh hitherto, and I work.*

OUr Saviour having cured a lame man on the Sabbath day, the Jews hearing of it, and being desirous to take any occasion whereby to quarrell with him, sought to prosecute him as a transgressor of the Law, and one that had broken the Sabbath, v. 16. Our Saviour so answered for himself, as to let them know that they did not rightly understand the Commandement concerning the Sabbath, which was not to inhibit and restrain such works as did evidently make for the glory of God, and the good of men, but only ordinary works, which hinder the performing of those duties which God then requires. And he further shewes, that Gods resting on the seventh day, after that he had made all things in six daies, is not so meant, but that God doth still continually work, though not in that manner as in those first six dayes wherein he made the world, *viz.* so as to make any new kinds of creatures,

tures, yet so as to preserve and govern the things that he hath made: And therefore to do any thing that is requisite and needfull for the preservation either of man or beast, is not unlawfull. This is the meaning of these words; *But Jesus answered them, My Father worketh hitherto, and I work.*

[*My Father worketh hitherto,*] viz. by preserving and governing his creatures.

[*And I work,*] viz. as God together with the Father, and as Man conformably to the Father.

This sufficing for the explication of the words, we may observe from them, That all things are continually preserved and governed of God.

Doct.

As God at first made all things, so he still uncessantly preserveth and governeth all things: That *Gen.*2.2. *And he rested on the seventh day from all his work which he had made,* is meant in respect of creating, not in respect of preserving and governing.

God then on the seventh day ceased to create any more, as he had done in the six dayes before; but he did not then, neither doth he yet cease to preserve and govern what he had created.

That all things are preserved of God is clear by that *Act.*17.28. *In him we live and move, and have our being*; not only from him as our Creator, but in him as our preserver. So *Neh.* 9. 6. more expressly it is said, that God not only made all things, but also preserveth them all. And *Heb.* 1.6. it is said of Christ as God, that he *upholdeth all things by the word of his power.*

Reas.

Resp. Thus it must needs be, the creatures must needs be preserved by the Creator, or else they cannot subsist; but as they were made of nothing, so if they were not upheld by him that made them, they would presently fall again to nothing: The creatures do not depend upon God, as a house depends upon the builder; for though the builder go his way, and think no more of the house, yet it stands: It is not so with the creatures, but they depend upon God as the light in the air depends on the Sun, *viz.* not only in respect of production, but also in respect of preservation: if the Sun with-draw it self never so little, the light in the aire faileth, and so would the creatures, if he should never so little with-draw his preserving influence from them. So that God doth as it were continually create the creatures, his preservation of the creatures is as it were a continued creation.

Cuncta in illo subsistunt à quo creata sunt. Cuncta quippe ex nihilo facta sunt, eorumq; essentia rursus ad nihilum tenderet, nisi eam autor omnium natu retineret. Gregor. Mor. l. 16. c. 18.

Sic se habet omnis creatura ad Deum, sicut aer ad Solem illuminantem. Aquin. 1 par. quæst. 104 art. 1.

Quamdiu creatura est, tamdiu creatur à Deo, quia quoad Deum est eadem actio creationis & conservationis creaturarum. Durand. l. 2. dist. 1. quæst. 2.

Again, that all things are likewise governed of God, is most evident by the Scripture: *His Kingdome ruleth over all,* Psal. 103. 19. Nothing is so small, but God orders it by his providence; not so much as a Sparrow doth fall to the ground, but as it pleaseth God, *Mat.* 10. 29. nothing is so casuall,

casuall, but God disposeth it. *The lot is cast into the lap, but the whole disposing thereof is of the Lord*, Prov. 16.33. No agent is so free and potent, but God rules over it, and doth with it what he pleaseth: *The heart of the King is in the hand of the Lord, as the rivers of waters, he turneth it whithersoever he will*, Prov. 21.1. There's no evill of affliction, but Gods hand hath the chief stroke in it; *Shall there be evill in a City, and the Lord hath not done it?* Amos 3.6. There's no evill of sin, but God, though he be not the doer, yet is the orderer of it: Though men sin of themselves, (for to sin argues not power, but weakness, *How weak is thine heart, seeing thou doest all these things!* Ezek. 16.30.) yet they cannot sin either for the kind, or for the degree, or for the manner, otherwise then God is pleased to permit: *Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together* (viz. against Christ) *to do whatsoever Gods hand, and his counsell before determined*, Acts 4.27,28.

Ob. But it often fares ill with the godly, and well with the wicked, and how then are all things ordered and governed by God?

Answ. We judge of things too rashly: *Judge not according to the appearance, but judge righteous judgement*, saith our Saviour, *Joh.* 7. 24. It is not well with the wicked, nor ill with the godly, when it seems to be so with them: When it seems to be well with the wicked, it is ill with them; *The prosperity of fools destroyeth them*, Prov. 1.32. *Their table is made a snare unto them, and that which should have been for their welfare, is un-*

to

to them an occasion of ruine, Psal.69.22. They are but fatted *as sheep for the slaughter*, Jer.12.3. Neither on the other side is it ill with the godly, when it seems to be ill with them; *All things work together for their good*, Rom.8.28. *Before I was afflicted, I went astray; but now have I kept thy Word*, Psal.119.67. *It is good for me that I have been afflicted, that I might keep thy Statutes*: V.71. *By this shall the iniquity of* Iacob *be purged, and this is all the fruit to take away his sin*, Isa.27.9. *When we are judged, we are chast'ned of the Lord, that we should not be condemned with the world*, 1 Cor.10.32.

Ob. Doth God take care for Oxen? saith the Apostle, 1 *Cor.9.9.* And how then is his providence over all?

Answ. The Apostle there speaks not absolutely, but comparatively; God takes care for Oxen, so as to provide for them: *He preserveth man and beast*, Psal.36.6. *He causeth the grasse to grow for the cattell*, Psal.104.14. But the Apostles meaning is, that God doth not so take care for Oxen, as for men, and for his Ministers, not so as to make a Law meerly in respect of Oxen: That Law, *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corn*, was not (as the Apostle shews) so much in the behalf of Oxen, as to shew that Gods Ministers, who labour like Oxen, ought to be maintained. *Or saith he it altogether for our sakes? For our sakes no doubt this is written*, &c. 1 Cor.9.10.

Use 1. Hence we may see, and should consider our dependance on God, and so should learn to

to trust not in our selves, nor in the creature, but in him only: Self-confidence is a thing which even the best are subject to, but a thing which God cannot indure, and in both respects we have the more cause to beware of it; *I said in my prosperity, I shall never be moved.* Thus *David* confesseth of himself, but he presently addes, that *God did hide his face, and then he was troubled,* Psal. 30. 6,7. For this very end God doth with-draw the light of his countenance from his children, and lay his afflicting hand upon them, that so they may the better know and acknowledge how they depend upon him; *We had the sentence of death in our selves, that we should not trust in our selves, but in God, &c.* 2 Cor. 1.9.

Vse 2. Again, what cause have we to feare God, and to walk humbly and obediently before him, seeing our dependance upon him is such, as that we cannot subsist one moment without him? When *Herod* was incensed against them of Tyre and Sidon, they were very diligent and carefull to use all means that might be to appease him, and to reconcile themselves unto him, and that because *their Country was nourished by the Kings Country,* Acts 12.20. How then should we take heed of provoking God! how should we lay to heart his displeasure! we depending upon him infinitely more then they did upon *Herod*: *God in whose hand thy breath is, and whose are all thy wayes, hast thou not glorified*: said *Daniel* to *Belshazzar,* Dan. 5.23.

Vse 3. Again, God being he that governs all, and provides for all, if we fear him as we ought,

we

we need not feare any thing, not the opposition that can be made against us, not the want of any thing that is needfull for us: *We may boldly say, the Lord is my helper, I will not fear what man can do unto me*, Heb.13.6. *Let them that suffer according to the will of God*, (otherwise they cannot suffer) *commit the keeping of their souls to him in well-doing, as unto a faithfull Creator*, 1 Pet.4.19. And how little reason they that fear God, have to fear the want of what is good for them, *David* plainly shews, saying, *O fear the Lord ye his Saints; for there is no want to them that fear him. The young Lions do lack and suffer hunger: but they that seek the Lord, shall not want any good thing*, Psal.44. 9, 10. *Behold* (saith he also) *the eye of the Lord is upon them that fear him, upon them that hope in his mercy. To deliver their soul from death, and to keep them alive in famine*, Psal.33.18, 19. Let's not therefore be anxious and solicitous about the things of this life, for he that provides even for the meanest of the creatures, will assuredly provide for us, if we fear him and trust in him. See how our Saviour urgeth and presseth this argument, *Mat.6.25,26, 28 29, 30,31,32, 33.* So the Apostle *Paul, Be carefull for nothing* (saith he, meaning * anxiously carefull) *but in every thing by prayer and supplication with giving of thanks, let your requests be made known unto God*, Phil. 4. 6. And so S. *Peter, Cast all your care upon him, for he careth for you*, 1 Pet.5.7.

* The word is μεριμνᾶτε which is also used Mat.6. and it importeth a distracting care.

Vse 4. This must also teach us in all our interprizes, and affairs, to seek unto God to direct us, and to prosper us in that which we take in hand:

hand: *Man purposeth, (we say, and that truly) but God disposeth*; So the Wiseman tells us, *Many devices are in the heart of a man; but the counsell of the Lord, that shall stand.* All successe depends on his blessing: if we have it, no opposition can hurt us: if we want it, no indeavour of our own, no assistance of others can do us any good: *Except the Lord build the house, they labour but in vain that build it: Except the Lord keep the City, the Watchman waketh but in vain. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows, &c.* Psal.127.1,2. All is in vain without Gods blessing: and therefore needfull it is to hearken to that advice of *Solomon, Trust in the Lord with all thy heart, and leane not to thine own understanding. In all thy waies acknowledge him, and he shall direct thy paths,* Prov.3.5,6. Needfull it is to pray, as the Man of God doth, *Establish thou the work of our hands upon us, yea, the work of our hands establish thou it,* Psal.90.17.

Θεῦ δι-δόντος, οὐδὲν ἰσχύει φθόνος· Θεοῦ μὴ δι-δόντος, οὐδὲν ἰσχύει πόνος.

Use 5. So also in our successes and atchievements, in all our prosperity and welfare, we must acknowledge the goodnesse of God towards us, and give him the glory of all, seeing that all is from him, and by his providence: We must take heed of being like to those complained of, *Hab.*1.16. *They sacrifice to their net, and burn incense to their drag, &c;* *Moses* earnestly admonished the Israelites to beware of this fault; *When thou hast eaten and art full, then thou shalt blesse the Lord thy God for the good land which he hath given thee. Beware that thou forget not the*

Lord

Lord thy God, &c. least when thou hast eaten and art full, and hast built goodly houses, and dwelt therein: And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thy heart be lifted up, and thou forget the Lord thy God, &c. Deut. 8.10,11,12,13,14. *And thou say in thine heart, My power and mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, &c.* v. 17, 18. *Nehemiah* as he was carefull to seek unto God, when he was to make a request unto the King, *Neh.* 1.11. & 2.4. so was he also carefull to give praise and glory unto God, when the King had granted him that which he requested of him. *And the King granted me (saith he) according to the good hand of my God upon me,* Neh. 2.8. And v. 18. *Then I told them of the hand of my God which was good upon me.* So *Ezra* having obtained a very large Commission of the King for the good of Jerusalem, glorifies God for it; *Blessed be the Lord God of our Fathers, which hath put such a thing as this in the Kings heart, &c.* Ezra 7.27. And v.28. *And I was strengthned, as the hand of the Lord my God was upon me.*

Use 6. On the other side, in all adversities, crosses, and afflictions, we must take heed of murmuring and impatience, seeing all comes to passe by Gods providence. *It is the Lord, (said Eli) let him do what seemeth good in his sight,* 1 Sam. 3.18. *I was dumb, and opened not my mouth, because thou didst it,* saith *David,* Psal. 39.9. This consi-

sideration also did work upon *Job*, and made him take all that befell him so patiently as he did; he over-looked the Chaldeans and Sabeans, and Satan himself, he looked up to God, and acknowledging his hand submitted unto him, and gave him glory: *The Lord hath taken away, blessed be the Name of the Lord*, Job. 1. 21.

Applicat. In these times of trouble and distraction, let this quiet and settle our minds, that notwithstanding all commotions and combustions that are, or may be, yet God rules and governs all. *Say not* (saith *Solomon*) *what is the cause that the former dayes were better then these? for thou doest not inquire wisely of this matter*, Eccl. 7. 10. Thou lookest only downward unto men, whereas thou shouldest rather look upward unto God, and consider his hand in all. So *Eccles.* 5. 8. *If thou seest* (saith he) *the oppression of the poor, and violent perverting of judgement and justice in a Province, marvell not at the matter; for he that is higher then the highest* (viz. of those that are upon the earth) *regardeth, and there is higher then they.* In a word, let us consider this, and comfort our selves with this, that things do not come to passe by the will and pleasure of men, (for then indeed we might well fear what should become of us) but by the will and pleasure of God, who will order all for his own glory, and his peoples good. *The Lord reigneth, let the earth rejoyce; let the multitude of the Isles be glad thereat*, Psal. 97. 1. And v. 8. *Sion heard and was glad, and the daughters of Judah rejoyced, because of thy judgements, O Lord.*

Use 7.

Use 7. Finally, as in respect of the work of Creation, so also in respect of the work of preservation and providence God is to be glorified. *O blessed be thy glorious Name, &c.* (say they) *for thou hast made the Heavens, &c. and thou preservest them all*, Neh. 9. 5, 6. So *David* exhorts, saying, *O bless our God ye people, and make the voice of his praise to be heard, who holdeth our soul in life, &c.* Psal. 66. 8, 9. But still we must remember this, that we glorifie God not in word and tongue only, but in deed and in truth; that we praise him with our lives, and not with our lips only; *Let your light so shine forth before men, that they seeing your good works, may glorifie your Father which is in Heaven*, Mat. 5. 16.

THE EIGHTH SERMON.

ACTS 4.12. *Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.*

THese words were spoken by *Peter, being full of the Holy Ghost*, v. 7. And he spake them of Christ, *Jesus Christ of Nazareth*, v. 10. He told the Jewish Rulers, that this Christ is he in whom alone is to be found salvation: *Neither is there salvation in any other, &c.*

[*Salvation,*] There is a temporall salvation, that is, a deliverance and freedome from some temporall danger; as *Exod.* 14.13. *Stand still, and see the salvation of the Lord.* And *Exod.* 15.2. *The Lord is become my salvation.* There is also eternall salvation, which is called *the salvation of our soules*, 1 Pet. 1.9. This is a deliverance and freedom

freedom from eternall misery. Now its true of temporall salvation, that there is not salvation in any other, but in Christ onely. As Christ is God, so it's he and onely he that can save temporally; *He is the God of salvation*, Psal. 68. 20. In the Originall it is in the plurall number, לאלהי תשועות *of salvations*: All manner of salvation whatsoever belongs unto him, as the author and worker of it. So as Christ is Mediator, there is no temporall salvation to be expected but in and through him: *For in him all the promises of God are yea, and in him amen*, 2 Cor. 1. 20. But here in the Text we are to understand eternall salvation, which is usually meant where Christ is spoken of as the purchaser and procurer of salvation. And so it is said expresly, that *he is the Author of eternall salvation*, Heb. 5. 9. and which is equivalent, that *he hath obtained eternall redemption for us*, Heb. 9. 12.

[*In any other.*] Or by *any other*; the Greek Prepositon ἐν *in*, like the Hebrew ב being oft put for *by*: But here the phrase seems emphaticall, implying that salvation is wholly contained in Christ, and not to be found any where but in him only.

[*Nor any other Name,*] That is, Person; as *Acts* 1. 15. *The number of names together were about an hundred and twenty*; of names, that is, of persons.

[*Under Heaven,*] This is not referred to those words, *nor any other name*; for no other neither under heaven, nor in heaven is given unto men, whereby to be saved. *Whom have I in Heaven but*

shoe? Psal. 73.25. But we must referre these words to the word *given*, thus, *There is no other name given under heaven, &c.*

Among men.] The Angels in heaven never sinning, needed none to be given among them, whereby to be saved; neither did God vouchsafe this mercy unto the Angels that sinned, and therefore were cast out of heaven: *God spared not the Angels that sinned*, 2 Pet. 2.4. This was Gods φιλανθρωπια, *love towards man*, Tit. 3.4. *To us a child is borne, to us a son is given*, Isai. 9.6. So said the Prophet, but not so the Angell, not, *to us*, but, *to you is born this day in the City of* David *a Saviour, which is Christ the Lord*, Luk. 2.11.

Doct. The words hold out unto us this conclusion, That *salvation is not to be found in any but in Christ only.*

Jesus Christ yesterday, and to day, and the same for ever, Heb. 13.8. He ever was, and still is, and ever shall be the only Author of salvation; none ever were, nor are, nor ever shall be saved, but only in and through Christ Jesus. This Doctrine of salvation by Christ only hath been revealed from the beginning of the world, throughout all ages, though in a different manner, and by degrees, at first more darkly and sparingly, afterwards more clearly and fully. *Search the Scriptures* (saith Christ) *for in them ye think to have eternall life, and they are they that testifie of me*, Joh. 5.39. By the Scriptures he means the Old Testament, for as then no part of the New Testament was written. And again, in the same Chapter, v. 46. *Had ye believed* Moses, *ye would have*

have believed me, for he wrote of me. Moſes was the firſt [illegible]man of holy Scripture, and (as Chriſt himſelf [illegible] teſtifie) he wrote of Chriſt: And ſo we find he did, and that in his firſt Book even about the beginning of it; He records how immediately after man was fallen, Chriſt was promiſed to be his Saviour. God told the Serpent, that the ſeed of the woman ſhould bruize his head, *Gen.*3.15. That is, that Chriſt *made of a woman*, Gal.4.4. ſhould deſtroy the power of that *old Serpent the Devill*, Rev.20.2. So alſo *Moſes* relates how God promiſed unto *Abraham*, ſaying, *And in thy ſeed ſhall all the Nations of the earth be bleſſed*, Gen.22.18. *In thy ſeed*, that is, in Chriſt, *who took not upon him the nature of Angels, but the ſeed of* Abraham, *Heb.*2.16. and is called the *Son of Abraham*, Mat.1.1. And we may obſerve how Chriſt at firſt was called more generally, *the ſeed of the woman*, but afterward more particularly *the ſeed of Abraham*. But further, all the Prophets did teſtifie of Chriſt, and of ſalvation thorough him only: This may be ſeen in the Prophets themſelves, if we peruſe them diligently, and compare their writings with the writings of the Apoſtles and Evangeliſts. But becauſe this would be a long buſineſſe, and it would require much time to demonſtrate this in that manner, I will only produce two or three places of the New Teſtament, where thus much is clearly aſſerted: *Zacharias* the Father of *John* the Baptiſt, having ſaid, *Bleſſed be the Lord God of Iſrael, who hath viſited and redeemed his people: And hath raiſed up a horn of ſalvation for us in the houſe of*

his servant David, (where observe that Christ is described still more particularly, as [illegible] not only the seed of *Abraham*, but of *David*, and so called *the son of David*, Mat. 1.1.) immediately he addes, *As he spake by the mouth of his holy Prophets, which have been since the world began*, Luk. 1.68,69,70. So *Stephen* speaking to the Jewes, *Which of the Prophets* (said he) *have not your Fathers persecuted? And they have slaine them which have shewed before of the coming of the just One, of whom now ye have been the betrayers and murtherers*, Acts 7.52. *Peter* also in his Sermon to *Cornelius*, and the rest that were with him, speaking of Christ, saith, *To him give all the Prophets witnesse, that thorow his Name whosoever believeth in him, shall receive remission of sinnes*, Acts 10.43.

And as *Moses* and the Prophets did in words testifie that Christ is the only Saviour, so from the time of *Moses* until the coming of Christ, there were many types and figures, whereby this was signified: Some of these types and figures were extraordinary and transient, some were ordinary and permanent. Of the former sort was the brazen Serpent, which by Gods appointment *Moses* made, and set upon a pole, that the people being stung with fiery Serpents, looking upon it might be healed, as we read in *Numb.* 21. * Our Saviour himself shewes this to have prefigured him, and the benefit that cometh by him; *As Moses* (saith he) *lift up the Serpent in the wilderneſſe, ſo muſt the Son of Man be lift up: that whoſoever believeth in him, might not periſh, but have everlaſting life*, Joh. 3.14,15. So the cloud

*This was a figure of Christ lift up on the Crosse, on whom whosoever being stung by that old Serpent the Devil, looketh with the eye of faith, he shall be healed.

cloud which went before the Israelites in the wilderness when they journeyed, and was a guide unto them; and when they rested abode over their heads, and kept off the scorching heat of the Sun from them, this cloud, I say, (of which see *Exod.* 13.21,22.) was likewise a type of Christ, by whom alone we are protected from the fire of Gods wrath, and are directed to the heavenly Canaan. The Apostle saith, that the Israelites *were baptized unto* Moses *in the cloud*: It was a kind of Baptisme unto them; it was to them as baptisme is to us, a Sacramentall sign pointing at Christ, and shadowing forth salvation by him, and him only. And so also the Sea, as the Apostle sheweth in the same place, viz. 1 *Cor.* 10. 2. the Sea thorough which the Israelites passed, when *Pharoah* and the Egyptians pursued them, and were ready to destroy them, wherein also their adversaries were drowned, as the story is recorded in *Exod.* 14. Of this nature also was Manna wherewith God did feed the Israelites, *Exod.* 16. The Apostle calls it *Spirituall meat*, 1 Cor. 10.3. because it had a spirituall signification, it signified Christ, and the body of Christ, (even as now the bread in the Sacrament of the Lords Supper doth) that true bread which doth feed the soul unto eternall life, as Christ sheweth at large, in *Joh.* 6. So also was the rock out of which God gave drink to the Israelites in the wilderness, *Exod.* 17. *That Rock was Christ*, saith the Apostle, 1 *Cor.* 10.4. That is, it did represent and signifie Christ, like as Christ called the bread in the Sacrament his body, and the wine his blood,

which

which blood of his was also represented and signified by that water out of the Rock, which therefore the Apostle there calls *Spirituall drink*, in respect of the spirituall signification of it. These types and figures of Christ, I call extraordinary and transient, because they were only appointed upon occasion, and to continue but for a short time: But there were other types and figures of him which were of a more solemn institution, and of a more durable nature, which therefore I call ordinary and permanent. Of this kind was the Passeover, or the Paschall Lamb, the blood whereof being sprinkled on the doors of the Israelites, they were preserved when the first-born of the Egyptians were destroyed, *Exod.* 12. That Lamb was a figure of Christ, the *Lamb of God*, Joh. 1. 29. by whose blood we are saved, whenas all that are not sprinkled with it, shall be destroyed; what is spoken of that Lamb, *Exod.* 12. 46. is applied unto Christ, and alledged as meant principally of him, *Joh.* 19. 36. So all the sacrifices and other rites and ceremonies of the Law had reference unto Christ, and did typifie him as the only Redeemer and Saviour; *Which are a shadow of things to come*, (saith the Apostle, speaking of some of them) *but the body is of Christ*, Col. 2. 17. *The Law was given by* Moses, *but grace and truth came by Jesus Christ*, Joh. 1. 17. *Grace* in opposition to the Morall Law, and *truth* in opposition to the ceremoniall Law, which was but a shadow of those things, the truth whereof is in Christ. *For the Law having a shadow of good things to come, and*

not

not the very image of the things, &c. Heb. 10. 1. *For it is not possible that the blood of bulls and goats should take away sin,* v. 4. No, it's only the blood of Christ which was typified by the blood of those creatures, that can do it. See there what follows in the same Chapter: And indeed the scope of the whole Epistle is to shew that the ceremoniall Law did but shadow out Christ, and therefore is now abolished, Christ being come and having accomplished that which it shadowed.

Thus in the Scriptures of the Old Testament is Christ set forth, as he in whom alone salvation is to be found. But much more clearly and fully is this revealed in the Scriptures of the New Testament; *We use great plainness of speech, and not as Moses, that put a vail over his face, &c.* saith the Apostle, 2 Cor. 3. 12, 13. The Text in hand doth plainly tell us, that *there is not salvation in any other, &c.* So *Mat.* 1. 21. it's said that therefore he is called *Jesus, because he doth save his people from their sins:* And S. *John* saith, *God hath given unto us eternall life, and this life is in his Son. He that hath the Son, hath life; but he that hath not the Son, hath not life,* 1 Joh. 5. 11, 12. Every where in the New Testament such sentences and sayings are obvious.

But for the fuller manifestation of the truth of this Doctrine, let us further consider that all the links of the golden chain of salvation, viz. Election, Redemption, Adoption, Justification, Sanctification, and Glorification, all have reference unto Christ, and dependance upon him.

1. E-

1. Election; God hath elected such as shall be saved: *God hath chosen you unto salvation*, 2 Thes. 2. 13. All they, and only they whom God hath chosen, shall be saved. Now the Apostle speaking of Christ, saith, that *God hath chosen us in him before the foundation of the world*, Eph. 1. 3.

2. Redemption: All being by nature the bond-slaves of Satan, none can be saved except they be redeemed; *God hath visited and redeemed his people.* And how? By Christ, whom he hath raised up to be a horn of salvation for us, &c. *Luk.* 1. 68, 69. It's Christ who by his blood hath purchased eternall redemption for us, *Heb.* 9, 12.

3. Adoption: They that shall be saved are called *Heirs of salvation*, Heb. 1. 14. But *if children, then heirs*, Rom. 8. Now by nature all are *the children of wrath*, Eph. 2. 3. It is therefore by grace and by adoption, that any become Gods children; and this is through Christ. *God hath predestinated us to the adoption of children by Jesus Christ unto himself*, Eph. 1. 5. *When the fulnesse of time was come, God sent his Son made of a woman, made under the Law; to redeem them that were under the Law, that we might receive the adoption of sons*, Gal. 4. 4, 5.

4. Justification: All being naturally under the guilt of sin, they must be justified and acquitted from that guilt, or else they cannot be saved; to die in sin is as much as to perish for ever, *Joh.* 8. 24. Now there's no being justified but by Christ, who *is the Lamb of God that taketh away the sin of the world*, Joh. 1. 29. *Be it known*

unto

unto you therefore men and brethren, that thorow this man is preached unto you forgivenesse of sinnes. And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses, Acts 13. 38, 39.

5. Sanctification: All being by nature, as guilty of, so polluted with sin; they must first be sanctified, before they can be saved: *That they may receive forgivenesse of sinnes, and an inheritance among them that are sanctified,* Acts 26. 18. But this sanctification also is thorough Christ: *According to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour,* Tit. 3. 5, 6. It is said of Jesus Christ, that *of his fulnesse we all receive grace for grace,* Joh. 1. 16.

6. Glorification: This is the higheſt ſtep of ſalvation, that which makes it compleat and perfect; that which is called ſalvation *ready to be revealed in the laſt time,* 1 Pet. 1. 5. is called, *the glory that ſhall be revealed in us,* Rom. 8. 18. Now this alſo is attained through Chriſt, it's called *the glory of the Lord Jeſus Chriſt,* 2 Theſ. 2. 14. Chriſt is himſelf already entred into this glory, and he makes way for us to enter into it: *I go to prepare a place for you,* ſaith he, Joh. 14. 2. *Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into that within the vaile, whither the fore-runner is for us entred, even Jeſus, &c.* Heb. 6. 19, 20.

Uſe 1. This ſerves to confute the Papiſts, who think to find ſalvation in others, as in the Virgin *Mary,*

Mary, and the reſt of the Saints, and ſo in themſelves, thinking (if they think as they write) to be juſtified by their own inherent righteouſneſſe, to ſatisfie the juſtice of God by their own performances, and to obtain heaven by their own merits. But we have not thus learned Chriſt: *If righteouſneſſe come by the Law, then Chriſt is dead in vain*, ſaith S. *Paul*, Gal. 2.21. So in vaine did Chriſt come to be our Saviour, if we could ſatisfie and merit for our ſelves, or if the Saints could ſatisfie and merit for us. *All our righteouſneſſes are as filthy rags*, Eſa. 64.4. That elect veſſell *Paul* deſired to be found in Chriſt, *not having his own righteouſneſſe, which is of the Law, but that which is thorough the faith of Chriſt, the righteouſneſſe which is of God by faith*, Phil. 3. 9.

Uſe 2. So likewiſe are they here confuted, who think that people may be ſaved by the meer light of nature, if they make a right uſe of it, and walk according to it: The meer light of nature cannot bring to the knowledge of Chriſt, without whom there's no ſalvation: *Fleſh and blood hath not revealed this unto thee, but my Father which is in Heaven*, ſaid Chriſt to *Peter*, when he had made a worthy confeſſion of him, *Mat.* 16. 17. *Search the Scriptures, &c. for they are they that teſtifie of me*, ſaith he, Joh. 5. 39. *From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus*, ſaid *Paul* to *Timothy*, 2 Tim. 3. 15. Whiles the Epheſians were onely under the light of nature, they were without Chriſt, and ſo having no hope, *viz.* of ſalvation, Eph. 2. 12.

Uſe

Vse 3. We then here may see, and should consider the great goodnesse of God towards us, in revealing Christ unto us: In former ages Christ was totally hid from the greatest part of the world, Eph. 2. 12. That which is there spoken of the Ephesians, was (as the Text it self also there doth shew) the case and condition of all the Gentiles, that is, of all the world, except the Jewes only: And the Jews themselves had no such clear and full revelation of Christ, as we now have. Things were delivered unto them more obscurely in types and figures, as before noted; But now *the grace of God which bringeth salvation unto all men, hath appeared*, or hath shined forth, as the word in the Originall doth import. Christ hath now *brought life and immortality to light thorough the Gospell*, 2 Tim. 1. 10. *If our Gospell be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, &c.* 2 Cor. 4. 3, 4. ἐπεφάνη.

Vse 4. Let us therefore have a care to make sure of Christ, and of salvation thorough Christ: *Receive not the grace of God in vain*, 2 Cor. 6. 2. *How shall we escape if we neglect so great salvation?* Heb. 2. 3.

1. Let us take heed of being ignorant of Christ, *By his knowledge* (that is, by the knowledge of him) *he shall justifie many*, Esa. 53. 11. *This is life eternall to know thee the only true God, and whom thou hast sent, Jesus Christ*, Joh. 17. 3. The more clearly that Christ is now made manifest, the more inexcusable are we, if we be ignorant of him: *This is the condemnation of the world, that light is*

is come into the world, but men loved darkneſſe rather than light, &c. Joh. 3. 19.

2. Let us take heed of relying on any thing but Chriſt: Only Chriſt is a *ſure foundation, in whom whoſoever believeth ſhall not be aſhamed*, Eſa. 28, 16. Rom. 10. 11. It is faith in Chriſt, not works, the righteouſneſſe of Chriſt apprehended by faith, not our own righteouſneſſe that we muſt build upon: *We conclude that a man is juſtified by faith, without the deeds of the Law*, Rom. 3. 28. *By grace ye are ſaved thorough faith*, Eph. 2. 8. Not as faith is conſidered abſolutely, but as it is conſidered relatively; not in reſpect of it ſelf, but in reſpect of Chriſt, whom it layeth hold on and receiveth: *For Chriſt doth dwell in our hearts by faith*, Eph. 3. 17. And *He is our peace*, Eph. 2. 14. and *our hope*, 1 Tim. 1. 1. Chriſt is the medicine that doth work the cure, faith the hand that doth apply it, without which application though the medicine be never ſo Soveraign, it can do us no good. But herewithall we muſt remember that faith without works is dead, *Jam.* 2. The ſame faith that looks at, and layes hold on the promiſes, (which are Yea and Amen in Chriſt) hath reſpect to the precepts alſo, ſee *Heb.* 11. 7, 8, 17. And Chriſt came as to *ſave ſinners*, 1 Tim. 1. 15. ſo to *call ſinners to repentance*, Mat. 9. 13. He came as to ſave, ſo alſo to ſanctifie; ſee *Eph.* 5. 25, 26. and *Tit.* 2. 14. In a word Chriſt is Lord as well as Jeſus or Saviour, and therefore except we yeeld obedience to him, let us not think to be ſaved by him. *He is the Author of eternall ſalvation unto all them* (and only them) *that obey him.*

THE

THE NINTH SERMON.

HEB. 7.25. *Wherefore he is able to save to the uttermost all that come unto God by him.*

THE scope of the Author of this Epistle, is to shew, that the Leviticall Priesthood was but a type and figure of Christs Priesthood, and that all the rites and ceremonies of the Law were fulfilled in Christ: And in this Chapter more peculiarly is shewed, that Christ being a Priest after the order of *Melchisedek*, his Priesthood was much more excellent then that of *Aaron*, who was the first Priest under the Law. In the two Verses before the Text it's noted, that under the Law there were many Priests, one succeeding another, because they were mortall, and so one failing, another must succeed in his place; but that Christ is the only Priest having no Successor, nor was there need of any, because though he died, (as it was requisite he should, he being both Priest and Sactifice) yet he quickly rose again, and

liveth for ever. Hence he inferreth, that Christ is a most sufficient Saviour; *Wherefore he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them.* Observe we therefore this Doctrine, That *Christ is a most powerful and a most sufficient Saviour.*

Doct.

He is *mighty to save*, as it is said of him, *Esa.* 63.1. He is *a horn of salvation*, as he is called, *Luke* 1.69. that is, a strong and mighty salvation, for so the word *horn* in Scripture sometimes imports strength and might; *The Lord shall give strength unto his King, and exalt the horn of his Anoynted*, 1 *Sam.* 2.10. And thus *David* calls God his rock, his fortresse, and his deliverer, his God, his strength, in whom he would trust, his buckler, and the horn of his salvation, and his high Tower, *Psal.* 18.2. Those many other titles which are heaped up together with it, shew what is meant by this *horn of salvation.* So *Esa.* 28.16. Christ is called, a *sure foundation*: It's safe building upon him, as it there followes, *Whosoever believeth in him shall not make haste*; that is, not stumble and fall, as they are apt to do that make haste: The Apostle hath it, *shall not be ashamed*, *Rom.* 10.11. *viz.* as they use to be whose confidence proves vain, who trust in that which does them no good, or not so much as they did expect from it. And so the Greek Interpreters called the Septuagint, render it; the words in the Hebrew for to make haste, and to be ashamed, being somewhat alike in sound and in figure, and the sense of them both equally agreeing to this place.

LXX. ὁ μὴ κατεσχυνθῇ. But the other Greek Interpreters, ὁ οὐ σπεύσῃ. Vulg. non festinet. חוש to make haste; בוש to be ashamed.

The power and sufficiency of Christ to save, may

may appeare in these respects:

1. He is able to save as well one as another: He is not only able to save one, or two, or a few, but all, be they never so many: *Look unto me, and be ye saved, all the ends of the earth*, saith he, Esa. 45. 22. *It is a light thing* saith God unto him, *that thou shouldst be my servant to raise up the Tribes of* Jacob, *and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth*, Esa. 49. 6. See also *Act.* 13. 47. where this place is cited and expounded of Christ: So *Simeon* having Christ (as then a young babe) in his armes, said, *Lord now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people*, Luk. 2. 29, 30, 31. True it is, all are not saved by Christ, but that is not through defect in Christ, nor through any inability in him to save, but through the indisposednesse that is in others to be saved: The pool of *Bethesda* had in it vertue sufficient to cure any, yet only such were cured by it, as after the moving of the water by an Angell, did first enter into it, *Joh.* 5. 4. So there is sufficient vertue in Christ to save any, yet only such as believe in him, shall be saved by him. *By him all that believe, are justified, &c.* Acts 13. 39. *To as many as received him, to them he gave power to be the Sons of God, even to them that believed on his name*, Joh. 1. 11, 12. *Ye will not come unto me, that ye might have life*, Joh. 5. 40.

2. He is able to save as wel at one time as at another, as well before his Incarnation, as since:

Jesus Christ yesterday, & to day, & the same for ever, Heb. 13.8. They that were before Christs coming in the flesh, did find the power and sufficiency of Christ to save them, as well as they have been since his coming: *We believe that thorough the grace of the Lord Jesus Christ we shall be saved even as they*, said *Peter*, speaking of those that were before Christ, *Acts* 15.11. *Abraham rejoyced to see my day, and he saw it, and was glad*, said Christ, Joh. 8.56.

3. He is able to save as well from one enemy, as from another: he came for that end, *that we should be saved from the hand of all our enemies, and from the hand of all that hate us*, Luk. 1.71. He is able to save from corporall enemies; *Be not afraid*, (said he unto *Paul*) *but speak, and hold not thy peace; for I am with thee, and no man shall set on thee, to hurt thee*, Acts 18.9,10. And he is able to save from spirituall enemies: From sin, *Thou shalt call his Name Jesus, for he shall save his people from their sinnes*, Mat. 1.21. From the Law: *Christ hath redeemed us from the curse of the Law, &c.* Gal. 3.13. From death; *The last enemy* (that enemy that holdeth out to the last) *that shall be destroyed, is death*, 1 *Cor.* 15. 26. And v. 54. &c. *When this corruptible shall have put on incorruption, and this mortall shall have put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law; but thanks be unto God, that giveth us victory thorough Iesus Christ our Lord.* From the Devill: He came

to

to bruise the head of that old Serpent, as was promised in the beginning, *Gen.* 3.15. *Forasmuch as the children are partakers of flesh and blood, he likewise took part of the same, that thorough death he might destroy him that had the power of death, that is, the Devill*, Heb.2.14.

4. He is able to save not only for a while, but for ever: *Israel shall be saved in the Lord with an everlasting salvation*, Esa.45.17. *He is the Author of eternall salvation unto all them that obey him*, Heb.5.9. *He hath obtained eternall redemption for us*, Heb.9.12.

5. He is able to save not only privatively, so as to remove all evil from us, but also positively, so as to confer all good upon us: Had *Joseph* only been delivered out of prison, he would have thought it no small favour; this was all that he requested the chief Butler to do for him, when he had so comfortably interpreted his dreame unto him: *But think on me when it shall be well with thee, and shew kindnesse, I pray thee, unto me, and make mention of me unto* Pharaoh, *and bring me out of this house*, Gen.40.14. But that he should be so advanced as he was, this was much more. Now whosoever believeth in Christ, shall thorough him not only not perish, but also shall have eternall life, Joh.3.16.

Reasons why Christ is such a powerfull and sufficient Saviour.

1. Because of the dignity of his Person, *He is the mighty God*, as he is stiled, *Esa.9.6.* therefore he must needs be a mighty Saviour. God with his

own blood did purchase his Church, as it is said, *Acts* 20.28. The blood of Christ is the blood not of a meer man, but of that person that is as well God as man, and therefore that blood must needs be of infinite value, it must needs be of sufficient force to purchase the Church, and to work the redemption of it.

2. Because both of the greatness, and also of the willingness of his suffering: *He was wounded for our transgressions, he was bruized for our iniquities, &c.* Isai.53.5. And v. 10. it's said, that *his soule was made an offering for sin*; and therefore *he shall see his seed*, and v.11. *He shall see of the travell of his soul, and shall be satisfied. Therefore doth my Father love me* (saith Christ) *because I lay down my life, that I may take it up again: No man taketh it from me, but I lay it down of my self*, Ioh. 10.17, 18.

3. By the vertue of his Resurrection: Hereby he hath made it appear, that our debt is discharged, and Gods justice satisfied. *He was delivered* (viz. unto death) *for our offences, and rose again for our justification*, Rom. 4.25. *Who is he that condemneth? it is Christ that died, yea rather, that is risen againe*, Rom.8.34. *Blessed be God, and the Father of our Lord Iesus Christ, who hath begotten us again unto a lively hope, through the Resurrection of Iesus Christ from the dead*, 1 Pet.1.3.

4. By the power of his Ascension: He ascended up into heaven to make way for us; *I go to prepare a place for you*, saith he, Ioh. 14. 2. and in this respect he is called *our fore-runner*, Heb. 6. 20.

5. By

5. By the efficacy of his Interceſſion: Being aſcended into heaven, and ſitting at Gods right hand, he maketh interceſſion unto God for us, preſenting unto him the merit of his death which he ſuffered for our ſinnes. * And this reaſon is alledged why Chriſt *is able to ſave to the uttermoſt all that come unto God by him*, becauſe *he ever liveth to make interceſſion for them*: So Rom. 8. 34. *Who is he that condemneth? It is Chriſt that died, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us.* *See Heb. 9. 24.

Uſe 1. Now if Chriſt be ſuch a powerfull and ſufficient Saviour, then the more injurious are they of the Church of Rome both unto Chriſt and unto Chriſtians, in ſetting up other Saviours beſides Chriſt, as if he alone were too weak and inſufficient to ſave us. But as the Gentiles being πολύθεοι, ſuch as had many Gods, were indeed ἄθεοι, ſuch as had no God at all, but were without *God in the world*, Eph. 2. 12. ſo they that will needs have many Saviours, have indeed no Saviour: they that will not be content with Chriſt alone for ſalvation, ſhall neither have ſalvation by him, nor by any other; for there is none other by whom to have it. *There is not ſalvation in any other; for there is none other Name under heaven given among men whereby to be ſaved*, Acts 4. 12. *If you will not believe that I am he, ye ſhall die in your ſins*, Ioh. 8. 24. *Wherefore do you ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat that which is good, and let*

your ſoul delight it ſelf in fatneſſe. Incline your ear and come unto me, hear and your ſoul ſhal live, &c. Eſa.55.2,3. It was the ſaying of one of the Martyrs in Queen *Maries* daies, and it muſt be one principall part of our Creed, *None but Chriſt, none but Chriſt.*

*Uſe.*2. Again, there being ſuch power and ſufficiency in Chriſt to ſave, here is comfort for all ſin-ſick ſoules, for all diſtreſſed conſciences; here is incouragement for them to come unto Chriſt, and to roll themſelves upon him: He is a Phyſitian able to cure them, be their maladies never ſo great, never ſo grievous. He cured *Matthew* a Publican, *Zacheus* chief of the Publicans; *Paul* a perſecutor; *Mary Magdalen*, that was poſſeſſed with ſeven Devills, and the Thief on the Croſſe, when he was at the point of death, which he ſuffered for his lewdneſſe: Doubt not therefore, whoſoever thou art, but he can cure thee alſo; come unto him, and ſay as the Leper did, *Lord if thou wilt, thou canſt make me clean*, Mat. 8. 2. and aſſuredly Chriſt will ſay unto thee, as he did to that Leper, v.3. *I will, be thou clean*: For, he is not leſſe willing to ſave thoſe that come unto him, then he is able. He invites all to come, and offers his grace unto all, if they do come; *Ho, every one that thirſteth, come unto the waters, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money, and without price*, Eſa..55.1. *Come unto me all ye that are weary and heavy laden, and I will give you reſt*, Mat.11. 28. Therefore whatever thou art, if thou beeſt

ſenſi-

senſible of ſin, if burthened with it, if *thine iniquities be gone over thine head, and be as a heavy burthen, too heavy for thee to bear*, as *David* complained of his iniquities, *Pſal.*38.4. Come *and caſt thy burthen upon the Lord*, as he exhorts, *Pſal.* 55.22. Caſt it upon the Lord Chriſt, who is both able and alſo willing to beare it. If thou beeſt as perplexed as the ſoul-ſmitten Iaylor was, who cryed out, *What muſt I do that I may be ſaved?* I ſay unto thee, as *Paul* ſaid unto him, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts 16.30,31.

So, are we troubled for want of ſanctification, becauſe grace is ſo weak, and corruption ſo ſtrong in us? let us come unto Chriſt, who is *full of grace*, Ioh.1.14. *And of his fulneſſe we all receive grace for grace*: V.16. *He is made of God unto us ſanctification*, 1 *Cor.*1.30. *His grace is ſufficient for us*, 2 *Cor.*12.9. Though in us there be nothing but want and weakneſſe, yet in Chriſt is all fulneſſe, and all power: *I can do all things thorough Chriſt that ſtrengtheneth me*, Phil.4.13. As the conies being in themſelves weak, yet provide for their ſafety by this, that *they make their houſes in the rocks*, Prov.30.26. So let us get into the rock Chriſt, and then how weak ſoever otherwiſe we be, we are ſafe; though the Devill our adverſary be a lion, a roaring lion, and go about ſeeking whom he may devoure, 1 *Pet.* 5.8. yet Chriſt is a lion as well as he, *Rev.*5.5. yea, a lion ſtronger then he, more potent to ſave, then he is to deſtroy; *He will bruiſe Satan under our feet*,

feet, Rom.16.20. Therefore *be ſtrong in the Lord, and in the power of his might*, Epheſ.6. 10. *Ioab* fled to the horns of the Altar, and yet was never the better, 1 *King*.2. but let us flie to Chriſt the horn of ſalvation, and whatſoever the danger be that doth purſue us, it ſhall not overtake us, we ſhall either eſcape the thing it ſelf, or at leaſt the evill of it, we ſhall not be the worſe, but the better for it: *All things ſhall work together for our good*, Rom. 8.28. Even *death it ſelf ſhall be gain unto us*, Phil.1.21.

μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.

Uſe.3. But as there is this conſolation for us, ſo is there alſo admonition, to *take heed leaſt we fail* (or come ſhort) *of the grace of God*, Heb. 12. 15. *How ſhall we eſcape, if we neglect ſo great ſalvation*? Heb.2.3. And they neglect this ſo great ſalvation, 1. Who expect ſalvation from any thing but Chriſt only: And ſo do not only the Papiſts, but alſo many ſimple and ſuperſtitious ones among our ſelves, who build upon themſelves, their own righteouſneſſe, their good prayers, good meanings and the like; whereas though all were indeed good, (as without a true faith in Chriſt nothing is good) yet are they not ſo good, as that it is ſafe to reſt in them, and to build upon them. *Paul* was as good in every reſpect, I dare ſay, as any of theſe, yet did he renounce all his own righteouſneſſe, as not ſufficient, if God ſhould contend with him, and flie unto Chriſt, and his righteouſneſſe, as that which alone is ſufficient unto juſtification and ſalvation, *Phil*.3.9.

2. They who pretend to Chriſt, and preſume of

of salvation by Christ, and yet indeed are aliens from Christ, and have no interest in him; they say, that they believe in Christ, and hope to be saved by Christ, and yet live in their sins, which Christ came to destroy: *For the Son of God was manifested to destroy the works of the Devill*, 1 Ioh. 3.8. Therefore though Christ be never so able to save, yet such as remain impenitent and disobedient, shall have no salvation by him, they have neither part nor portion in this matter: Christ commanded that repentance and remission of sins should be preached in his Name, *Luk.* 24. 47. No remission of sins thorough him without repentance. *Paul* testified both to the Iews, and also to the Greeks, repentance toward God, and faith toward our Lord Iesus Christ, *Acts* 20. 21. *As many as walk according to this rule, peace shall be upon them, and mercy, and upon the Israel of God*, Gal. 6. 16.

THE

THE TENTH SERMON.

JOH. 10. 30. *I and my Father are one.*

I Have * before shewed, that the Father, the Son, and the Holy Ghost, are three distinct Persons, yet but one and the same God. Now I shall treat more particularly, and more fully of the second Person, the Son, our Lord Iesus Christ, and shall prove his Divinity, which hath been much impugned both of old, and of late, yea, is still at this day: Christ himself here speaking of himself, and of his Father, affirmes, that they are one, that is, (as I shall indeavour to demonstrate) one in essence and nature, one and the same God. And thus they to whom he spake these words, did understand them, as appeares by the Verses immediately following, where it is said, that the Iewes presently upon these words took up stones to stone him, charging him with blasphemy, for that he being a man, did make himself

* Serm. 7. 63.

ſelf God. Indeed *Calvin* upon the place likes not that theſe words ſhould be made uſe of to prove the Godhead of Chriſt, as the Ancients have done; for he ſuppoſeth that Chriſt here ſpeaketh not of the unity of ſubſtance, but onely of the conſent and agreement that he hath with the Father, ſo that whatſoever is done by him, is authorized and ratified by the Father.

Abuſi ſunt hoc loco veteres ut probarent Chriſtum eſſe Patri ὁμοούσιον. Neque n. Chriſtus de Vnitate ſubſtantiæ diſputat, ſed de conſenſu, quem cum Patre habet, quicquid ſcilicet geritur à Chriſto, Patris virtute confirmatum iri. Calv. in loc.

But firſt, *Calvin* himſelf for the thing, *viz.* Chriſts Divinity, and conſubſtantiality with the Father, is expreſſe and full.

2. So is the Scripture it ſelf (as ſhall be ſhewed) in many places.

3. Not only the ancient Writers have thus interpreted it, (amongſt whom *Hilarie* doth tax and confute the Arrians who expounded it of unity of will and conſent) but the later alſo, *Beza*, *Zanchius*, &c. Hilar. *de Trinit.* l. 8.

4. Chriſt having immediately before ſpoken of the power of his Father, brings in theſe words (as *Calvin* alſo notes) to prevent the objection, that his adverſaries might have made, *viz.* that although the power of God, whom he called his Father, were never ſo great, what was that to him? What was it to prove that he could give eternall life unto his ſheep, and that none ſhould pluck them out of his hand? as he ſpake of himſelf, V. 28. To meet with this objection, Chriſt affirmes, that he and his Father are one, and conſequent-

ſequently his Fathers power is alſo his power, and none can therefore pluck his ſheep out of his hand, becauſe none can pluck them out of his Fathers hand, v.29. The argument that Chriſt uſeth in theſe words, is more firm and ſtrong, the words being underſtood of his being one with his Father in reſpect of ſubſtance, then if they be underſtood of his unity with the Father in reſpect of will. It is well obſerved by *Junius* againſt *Socinus*, that in the words before Chriſt ſpeaks not (meerly) of his own and his Fathers affection towards his ſheep; but of his own and his Fathers power to ſave his ſheep, as is moſt clearly demonſtrated by thoſe words, *Neither ſhall any pluck them out of my hand; and no man is able to pluck them out of my Fathers hand.* And therefore whether the words be expounded (as they are by ſome) firſt of the unity of power and will, and by conſequence of the unity of eſſence; or (as by others) firſt of the unity of eſſence, and by conſequence of the unity of power and will; yet ſtill the unity of eſſence (in Chriſt and the Father) muſt be concluded from hence.

In præcedentibus, ad quorum confirmationem hoc affertur, non agit Chriſtus de ſuo & Patris erga oves ſuas affectu; ſed de ſua & Patris ad ſalvandas oves potentia, ut illa verba Neque rapiet eas quiſquam è manu meâ: neque quiſquam poteſt eas eripere è manu Patris mei, *demonſtrant clariſſimè.* Jo. Jun. adverſus Socinum. p.169.

Quocunque ergo modo exponantur illa Joannis *verba; ſive primò de potentiæ & voluntatis unitate, ut à nonnullis, & per illationem de unitate eſſentiæ; ſive primò de unitate eſſentiæ, & illativè de potentiæ & voluntatis, ut ab aliis; illud fixum manere debet, eſſentiæ unitatem hinc concludendam, &c.* Ibid. p.167.

Hanc eſſentiæ unitatem, non autem ſolummodò voluntatis conſenſum ſignificare voluiſſe Chriſtum, cum dixit. Joan.10.

In

In like manner *Zanchie* urgeth this place againſt an Arrian, ſaying, that beſides the conſent of the Fathers, and almoſt all the learned, the very context it ſelf doth evince ſo much, that here not only the conſent of will, but the unity of eſſence is meant: For that this was Chriſts concluſion, None can pluck my ſheep out of my hand, and therefore they cannot periſh: And the reaſon is drawn from hence, that he hath the ſame power that the Father hath; *None can pluck them out of my Fathers hand; for he is greater* [that is, more powerfull] *then all:* And therefore not out of my hand; for *I and my Father are one*: What can here be meant by *one*, but *one* not only in conſent, but alſo in omnipotency, and ſo in nature and eſſence? After this manner alſo *Theophylact* in his Commentary upon the place *Why* [ſaith he] *doth Chriſt ſay, they ſhall never periſh? becauſe none can pluck them out of my hand; for that my Father that gave them me, is greater*

Ego & Pater unum ſumus, non ſolum Patrum, & omnium fermè doctiſſimorum hominum conſenſus, verùm etiam contextus ipſe evincit. Concluſio enim Chriſti fuit, oves meas è manu meâ eripere nemo poteſt, eóque non poſſunt perire. Ratio ab aquali, imò eâdem potentiâ ſuâ cum potentiâ Patris, quæ ſignificatur nomine manus, *ducitur: Nemo poteſt rapere de manu Patris, quia major, id eſt, potentior omnibus eſt. Ergò neque de manu meâ. Ego enim & Pater unum ſumus. Quid hîc aliud ſignificat* unum, *quàm unum non ſolùm conſenſu, ſed etiam omnipotentiâ, eóque naturâ & eſſentiâ?* Zanch. Reſponſ. ad Arrian. Antith. 37.

Διὰ τί δέ φησιν, ἵνα μὴ ἀπόλωνται; διότι ἀδεὶς δύναται ἁρπάζειν αὐτὰ ἐκ τῆς χειρός μου, διότι ὁ πατήρ μου ὅς ἔδωκέ μοι ταῦτα, μείζων πάντων ἐστὶ, καὶ ἀπὸ τῆς χειρὸς τότε ἀδεὶς δύναται ἁρπάζειν αὐτὰ, ὥστε ἀδὲ ἀπὸ τῆς ἐμῆς χειρός· ἡ γὰρ χεὶρ ἡ ἐμὴ καὶ τὸ παλεὸς μία. ἐγὼ γὰρ καὶ ὁ πατὴρ ἓν ἐσμὲν κατὰ φύσιν, καὶ κατὰ ἰσότητα, καὶ τὸ κεφάλαιον. Theophylact. in loc.

them.

then all, neither can any pluck them out of his hand; and therefore not out of my hand: for my hand, and the hand of my Father is one and the same; for I and my Father are one in nature, and essence, and power.

Ob. But it may be objected, that whenas the Jewes by these words conceived that Christ did make himself God, and therefore would stone him as a blasphemer, Christ intimated unto them, that they did mistake his meaning, which was not so to make himself God as they supposed, but only in such sense as the Scripture doth sometimes attribute the name of God unto men, V. 34, 35, 36.

Ans. I answer: Christ might think this enough to shew how absurd and unjust their quarrell against him was, by alledging that meer men are somtimes called Gods in the Scripture; yet doth it not follow, that therefore he should acknowledg himself a meer man; yea his own words do shew (as *Theophylact* observeth) that he makes a great difference betwixt himself & others, to whom the name of God is attributed. He denies not himself to be God truly & properly so called; but rather confirms it: For thus he argueth; *If they who have received their Divinity by grace, are yet Gods, and not traduced, because so called*

Αυτὸς οὖν οὐκ ἀρνεῖται τοῦτο, οὐ δὲ λέγει ὅτι οὐ ποιῶ ἐμαυτὸν θεὸν, οὐκ εἰμὶ ἴσος τῷ πατρὶ, ἀλλὰ μᾶλλον ἐπιβεβαιοῖ τὴν ἐκείνων γνώμην, καὶ κατασκευάζει ὅτι θεός ἐστιν, &c. ὅδε λέγει τοιοῦτόν ἐστι, εἰ οἱ χάριτι τὴν θέωσιν προσλαβόντες, θεοὶ εἰσὶ, καὶ οὐκ ἐγκαλοῦνται, πῶς ἐγὼ δικαίως ἐπιτιμῶμαι ὑφ' ἡμῶν, ὁ φύσει θεὸς ὢν, ὃν ὁ πατὴρ ἡγίασε, τουτέστιν ἀφώρισε σφαγιασθῆναι ὑπὲρ τοῦ κόσμου; ἅγια γὰρ τὰ ἀφωρισμένα λέγονται τῷ θεῷ. πρόδηλον γὰρ, ὅτι ἐπειδὴ με ἡγίασεν, καὶ ἀφώρισεν ὁ πατὴρ εἰς τὴν τοῦ κόσμου σω-

called, what reason is there for you to tax me, who am God by nature; being he whom the Father hath sanctified, that is, set apart to be slaine for the world? (For things set apart for God, are said to be sanctified, or to be holy.) It is manifest therefore, that seeing the Father hath sanctified and separated me for the saving of the world, I am not meerly like others that are called Gods, but am God indeed: For to save, belongs unto him who is indeed God, and not unto Man, who is onely made a God by grace.

τηρίαν, οὐκ ἴσος τοῖς ἄλλοις εἰμὶ θεοῖς, ἀλλὰ θεὸς ἀληθινός. θεοῦ γὰρ ὄντως ἔργον τὸ σώζειν, ἀλλ' οὐκ ἀνθρώπου χάριτι θεωθέντος. Theoph. in Joan. 10. See also Zanch. de tribus Elohim, l. 4. c. 5

And further, Christ having confuted the calumny of the Jewes by an Argument drawne from Scripture, he goes on and fetcheth an argument from his works for the confutation of it: *If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him*, v. 37, & 38. The Jewes themselves did plainly perceive, that Christ here did confirme that which he had spoken before of his being one with the Father, and that his meaning was, that he is one and the same God with the Father; for hereupon they were still more inraged against him, as it is said, v. 39. *Therefore they sought againe to take him, but he escaped out of their hands*: And this may suffice for the clearing and vindicating of the words; and so I may justly inferre from them this doctrinall conclusion, *That Christ is God truly and properly so called, even one and the same God with the Father.* Doct.

Esa.9.6. Christ is called *the mighty God*, though the faithlesse Iewes seek to wrest that Scripture another way. See before Serm.7.

For further proof hereof we have many testimonies of Scripture, as that *Joh.1.1. In the beginning was the Word, and the Word was with God, and the Word was God:* By the Word, is here meant Christ, as is clear by v. 14. and by *Revel.* 19. 13. Christ (I say) is so called in respect of his divine nature; for the *Word* here denotes the Son, the second Person of the Trinity, as is evident by 1 *Joh.*5.7. Here therefore it is expressly affirmed, that Christ as the Son of God, was before his Incarnation, before he was Man, and that he was God. The same also is confirmed by that confession that *Thomas* made of him, *My Lord and my God*, Joh.20.28. *Thomas* did not mean to flatter Christ as the Poet did *Augustus*, calling him his God, although he knew him to be but a man; no, he believed what he spake, and he knew what he believed: Christ approved him for believing as he did, only blamed him for being so slow to believe as he was, v.29. Whereas it had been no lesse then Idolatry in *Thomas* to have called Christ his God, if Christ had not been God indeed. The Prophet *Isaiah* taxeth Idolaters for saying to an *Idol, Deliver me, for thou art my God*, Esa.44.17.

Namque erit ille mihi Deus, &c. Virgil.

Again, the Godhead of Christ is likewise manifest by that, *Acts* 20.28. *Take heed to your selves, &c. to feed the Church of God which he hath purchased with his own blood.* It is Christ who with his blood did purchase the Church, yet here it is said, that God did it, therefore it necessarily followes that Christ is God, and so is he plainly called, *Rom.*9.5. *of whom* (viz. the Jewes) *as concerning*

concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Some would not have this clause referred unto Christ, and therefore not to be read thus, *who is over all, &c.* but to be added as a Doxologie, or praising of God, and to be read thus, *God who is over all (be) blessed for ever. Amen.* But neither will the words so easily bear this sense, neither were this so fit a place for such a Doxologie: And besides, those words, *as concerning the flesh*, being spoken by way of limitation and restriction to shew how Christ came of the Jewes, viz. not simply and absolutely, but only in some respect, in respect of the flesh, his humane nature, as man, those words, I say, sufficiently evince, that Christ hath another nature, a divine nature, and is God; and to make that more clear in reference unto him, it followes, *who is over all, God blessed for ever. Amen.* And yet further, consider that the Apostle is speaking of the Prerogatives of the Jewes, and mentions this in the last place as the greatest, that of them came Christ: and to shew what an honor this was unto them, he shewes what an honourable Person Christ is, even *over all, God blessed for ever. Amen.* So *Col.* 2.9. it is said of Christ, that *in him doth dwell all the fulnesse of the Godhead bodily*, that is, really and substantially: And 1 *Tim.*3. 16. *God was manifested in the flesh*, that is, Christ being God, and as God, invisible, assumed flesh, was made man, and so in the flesh as man was made visible and manifest: See *Joh.*1.14. So *Heb.* 1. 8. *Unto the Son he saith, Thy Throne, O God, is for ever and ever.* What can be more plain then this, that

σωματικῶς, τουτέστιν οὐσιωδῶς, οὐ σχετικῶς. Oecumen. ad loc.

Christ the Son of God is here stiled God, even that God, whose Throne is for ever and ever? And thus also 1 *Joh.* 5. 20. of Christ is it said, *This is the true God, and eternall life*, immediately before these words is Jesus Christ mentioned, neither can they without violent perverting of them be referred to any other.

Thus are there many places of Scripture where Christ is expresly termed God, the name of God, even the only true God, is given unto him: There are also many other arguments which the Scripture affords, whereby to prove Christs Godhead.

1. This is proved by those places where Christ is called the Son of God, his begotten, his only begotten Son: The unbelieving Iewes did acknowledge the validity of this consequence, that if Christ be the Son of God, *viz.* properly so called, as begotten of God, then also he is God, onely they denied the antecedent, that Christ is thus the Son of God. *They sought to kill him, because he had said, that God was his Father, making himself equall with God*, Ioh. 5. 18. They well perceived, that Christ did so call God his Father, as to make himself God, even the same God with the Father: For otherwise they themselves did call God their Father, *Joh.* 8. 41. And so Christ hath taught all believers to call God, saying, *Our Father:* but they knew that Christ did call God his Father in another sense, and so he did. For God is our Father, and we his children onely by adoption: *God hath predestinated us to the adoption of children, &c.* Eph. 1. 5. But God is the Father

ther of Christ, and Christ is the Son of God by generation. To him God speaks, saying, *Thou art my Son, this day have I begotten thee*, Psal. 2.5. To be thus the Son of God is peculiar unto Christ, neither Man nor Angell is capable of this honor, *To which of the Angels said God at any time, Thou art my Son, this day have I begotten thee?* Heb. 1.5. Therefore is Christ in Scripture called ὁ μονογενὴς, the *only begotten Son of God*, Ioh. 3. 16. 1 Ioh. 4.9,10. because none but he is the Son of God in that manner: Indeed in some sense believers are said to be begotten of God; *Of his owne will begate he us*, &c. Iam. 1. 18. But this is onely in respect of that renovation which God doth worke in us by his Spirit, in which respect we are said also to be *partakers of the divine nature*, 2 Pet. 1. 4. But Christ is so begotten of God, as to have the same essence, nature, and substance with God, even as he that is begotten of man, is man; so Christ being properly begotten of God, is God, even God of God, (as the ancients have expressed it) one & the same God with the Father. This Argument drawne from hence, that Christ is the begotten and the only begotten Son of God, *Hilary* (who lived in the time when the Arrians

Intelligentiæ istud humanæ sensus excludit, ut aliquid à naturâ originis suæ nascendo diversum sit.---Quis, rogo, furor est, nativitatem unigeniti Dei ad degenerem ex Deo referre naturam, cum nativitas non nisi ex proprietate naturæ sit? Et jam nativitas non erit, si proprietas naturæ in nativitate non fuerit.---Secundum quod ait, Quod ex carne nascitur, caro est, &c. *non ambiguum est, nascenti diversum atque alienum aliquid ab eo, ex quo natum sit, non inesse.---Tenet nativitas eam, ex quâ subsistit naturam, & Filius Dei, non aliud, quàm quod Deus est, subsistit.---Universa nativitas non potest non in eâ esse naturâ, unde nascitur.* Hilar. de Trinit. lib. 7. *Vide etiam ibidem plura in hanc sententiam.*

ans bore great sway, *Constantius* the Emperour siding with them) much and often urgeth against the adversaries and opposers of Christs consubstantiality with the Father, proving that Christ being begotten, as he is, of the Father, must needs have the same substance with the Father, for that universally it holds in every thing that is properly begotten of another, that it is of the same nature with that, of which it is begotten.

2. That Christ is God truly and properly, and so one and the same in essence and substance with the Father, may appear by comparing places of the Old Testament and of the New together: For so we may see, that what in the Old Testament is spoken of *Jehovah* the LORD, the only true God, that in the New Testament is interpreted of Christ, and applied to him as meant of him. *Numb.*21. we read how the Israelites in the wilderness murmured against God, and tempted him, and therefore he sent fiery Serpents among them to destroy them: *The people spake against God, &c.* v.5. *And the Lord sent fiery Serpents among the people,* &c. S. *Paul* 1 Cor. 10.9. applies this to Christ, and sayes, that they tempted him, and warnes Christians to take heed of tempting him as they did: *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents.* Though it be not expressed, *as some of them also tempted him,* viz. Christ, yet in no congruity of speech or reason, can it be otherwise interpreted: And therefore this doth clearly prove that Christ is God the LORD. So *Psal.* 68. 18. The Psalmist speaking unto the LORD God, (as

v.16.

v.16.& 17. do manifeſt) ſaith, *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men.* This the Apoſtle ſhewes to be ſpoken of Chriſt, *But unto every one of us is given grace, according to the meaſure of the gift of Chriſt:* Wherefore he ſaith, *when he aſcended up on high, he led captivity captive, and gave gifts unto men,* Eph.4,7,8. So that of *David*, *Pſal.* 102. 25,26,27. *Of old haſt thou (O my God,* v. 24.) *laid the foundation of the earth, and the heavens are the work of thine hands: They ſhall periſh, but thou ſhalt indure; yea, all of them ſhall wax old as a garment, as a veſture ſhalt thou change them, and they ſhall be changed: But thou art the ſame, and thy years ſhall have no end.* That (I ſay) is cited *Heb.*1.10, 11,12.as meant of Chriſt. And whereas the Prophet *Eſay* ſaith, *I ſaw the Lord ſitting upon a throne, &c.* Eſa. 6. 1. and addeth v. 9, 10. that the Lord bad him go and ſay unto the people, *Hear ye indeed, but underſtand not, &c.* S. *John* citing the words of the Prophet ſaith, that he ſpake them of Chriſt, when he ſaw his glory, *Joh.* 12. 39, 40. 41. And whereas the Lord, even he who is God, and none elſe, *Eſa.*45.22. ſaith, *I have ſworne by my ſelf, &c. that unto me every knee ſhall bow, every tongue ſhall ſwear,* Eſa.45.23. The Apoſtle ſhewes this to appertaine to Chriſt; for having ſaid, *We ſhall all ſtand before the Judgement ſeat of Chriſt,* he confirmes it by this, *For (*ſaith he*) it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſſe to God,* Rom.14.10, 11. And to that place of *Eſay* doth he allude *Phil.* 2.9, 10, 11. Where ſpeaking of

Christ, he saith, *Wherefore God also hath highly exalted him, and hath given him a name above every name, that at the name of Jesus every knee should bow, &c. And that every tongue should confesse that Jesus is the Lord, &c.*

3. Divine attributes, such as are proper and peculiar to the only true God, are given unto Christ, and therefore he is God truly and properly so called; eternity, immutability, omnipotency, and omniscience belong only unto God; only God is eternall: The *Psalmist* speaks it as a thing proper unto him, *Before the Mountaines were brought forth, or ever thou hadst formed the earth, and the world, from everlasting to everlasting thou art God*, Psal. 90. 2. So God is described by this, that *he inhabiteth eternity*, Esa. 57. 15. And he is stiled the *eternall God*, Deut. 33. 27. So only God is immutable: *I am the Lord, I change not*, Mal. 3. 6. *Thou art the same*, *Psal.* 102. 27. And onely God is omnipotent, able to do all things, he is called *the Almighty*, Ruth 1. 20, 21. He likewise only is omniscient, one that knoweth all things. *Thou, even thou only knowest the hearts of all the children of men*, 1 Kings 8. 39. So that all these Attributes are peculiar unto God, yet they all belong unto Christ, and are given unto him: he is eternall, *His goings forth have been from of old, from everlasting*, Mic. 5. 2. *He is before all things*, Col. 1. 17. He is *the first and the last*, Rev. 1. 17. So he is immutable; to him is it spoken, *They shall be changed, but thou art the same*, Heb. 1. 12. He also is omnipotent; *He is able to subdue all things unto himself*, Phil. 3. 21. And he is omniscient; *He need-*

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ed not that any should testifie of man; for he knew what was in man, Joh.2.25. *And Jesus knew their thoughts*, Mat.12.25. *When Jesus perceived their thoughts, &c.* Luke 5.22. *I am he that searcheth the reins and the hearts*, it is spoken by Christ, *Rev.*2.23. Adde unto the fore-mentioned Attributes immensity, which only God is capable of: It is proper unto him *to fill heaven and earth*, Jer. 23.24. yet this also belongs unto Christ, *The Son of Man which is in heaven*, Joh.3.13. Even then when he was upon earth, at the same time he was also in heaven; which, if he were meer man, and not God also, had not been possible.

4. Divine works are ascribed unto Christ, such as none can do but God only: It is God that made all things, *Gen.*1.1. Yet is it said of Christ, that *all things were made by him, and without him was not any thing made that was made*, Ioh. 1.3. *That by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities or Powers, all things were created by him, and for him. And he is before all things, and by him all things consist*, Col.1.16, 17. It is God also that doth preserve all things, *Neh.*9.6. Yet this likewise is ascribed unto Christ, *He upholdeth all things by the word of his power*, Heb.1.3. Only God can raise the dead, 2 *Cor.*1.9. *Rom.*4.17. Yet this Christ did, as the History of the Gospell sheweth, and that not instrumentally and ministerially, but authoritatively, and by his owne power: *Young man, I say unto thee arise*, Luk, 7.14. *Maid arise*, Luk.8.54. *Lazarus come forth*, Ioh.11.43. None

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can forgive ſins, but onely God, *Eſa.* 43. 25. yet this Chriſt did, *Mar.* 2.5.---12. The Scribes were right in this, that none but God can forgive ſins, *viz.* authoritatively, as Chriſt did; onely in this they were wrong, that from a true principle they inferred a falſe concluſion, *viz.* that therefore Chriſt taking upon him ſo to forgive ſins, was a blaſphemer: Chriſt by the miracle which immediately he wrought before their eyes, ſhewed that he was another manner of perſon then they took him to be, and that he had power to forgive ſins, as he did.

To redeem, and to ſave, are acts properly belonging unto God, *Eſa.* 49.26. *I the Lord am thy Redeemer, and thy Saviour.* Yet Chriſt alſo is our Redeemer and Saviour, as the writings of the Evangeliſts and Apoſtles every where do ſhew.

5. Divine worſhip is given unto Chriſt, ſuch as may not be given to any but to God onely: When he was a young Infant the Wiſemen *fell downe and worſhipped him*, Mat. 2.11. His Diſciples ſeeing him aſcend up into heaven, *they worſhipped him*, Luk. 24.52. Of him it was ſaid, *Let all the Angels of God worſhip him*, Heb. 1.6. All theſe places, as the circumſtances of them do evince, ſpeak of religious worſhip, which is peculiar unto God, and may not be given to any meer creature: *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*, Mat. 4.10. The Angell would not be worſhipped by *John*, but bad him give that honor to God, and worſhip him, *Rev.* 19. 10. & 22. 9. More particularly, Faith and Hope are onely to be

be in God, 1 *Pet.* 1.21. yet they are and ought to be in Christ: *Ye believe in God, believe also in me*, Joh.14.1. *Whosoever believeth in him, shall not be ashamed*, Rom.10.11. *In him shall the Gentiles trust*, Rom.15.12. Prayer is to be made only unto God; *Call upon me*, saith God, Psal.50.15. yet *Stephen* being full of the Holy Ghost, gave this honour unto Christ, he prayed unto him, saying, *Lord Jesus receive my spirit*, Acts 7.55. & 59. Thus both testimonies of Scripture, and arguments drawn from Scripture make it most evident, that Christ is God truly and properly so called, even one and the same God with the Father.

But divers places there are which may be objected, as seeming to make against this truth, which therefore are to be cleared, that it may appeare, that beeing rightly understood they do not make against it.

Object. 1. *Mark* 13. 32. Christ speaking of the day of Judgement, saith, *Of that day and houre knoweth no man, no not the Angells that are in heaven, nor the Son, but the Father*: If the Son be ignorant of that which the Father doth know, how then is he God consubstantiall and coequall with the Father?

Answ. Some interpret that so, as that the Son is said not to have knowne the day of Judgement, because he did not know it so as to make it knowne unto others: In which sense the Apostle said, *I determined to know nothing among you, save Jesus Christ, and him crucified*, 1 Cor. 2.2. But this Exposition cannot be admit-

admitted; for ſo neither doth the Father know that day, *viz.* ſo as make others alſo know it: Therefore the true meaning of the words is, that Chriſt there ſpake of himſelf as Man, not denying but that in ſome other reſpect he did know that, which in reſpect of his humane nature was not known unto him.

Object. 2. But againe, when one came unto Chriſt, ſaying, *Good Maſter, what ſhall I do, that I may inherit eternall life?* Chriſt ſaid unto him, *Why calleſt thou me good? There is none good but one, that is God*, Luke 18. 18, 19. Here Chriſt ſeemes to deny himſelfe to be God.

Anſw. Not ſo, Chriſt ſpake onely in reſpect of that opinion, which he to whom he ſpake, had of him, who looked on him as a man, and no more; neither was it Chriſts meaning, that no meer man may be called good; for it is ſaid of *Barnabas*, that *he was a good man*, Acts 11.24. But his meaning was to teach, that when any goodneſſe is found in man, the praiſe and glory muſt be given unto God, who alone is eſſentially good; if any beſides him be good, it is onely by participation from him, and therefore the honour is due unto him: *For of him, and through him, and for him are all things; to him be glory for ever*, Rom. 11.36.

Object. 3. But may ſome ſay, Doth not Chriſt himſelf confeſſe himſelf inferiour to the Father, ſaying, *My Father is greater then I?* Ioh. 14.28.

Anſ.

Answ. Yes, but how? not simply and absolutely, but only in some sort, *viz.* in respect of his humane nature, whereby he took upon him the *forme of a Servant*, Phil. 2.7. but otherwise he was *in the forme of God, and thought it not robbery to be equall with God*, v.6. That Christ there spake of himself as Man, may appear by the words immediately going before, *I go unto the Father*, this Christ did as Man; for otherwise as God, he was then with the Father, yea, *in the Father, and the Father in him*, Joh. 14.11. & 10.38.

καὶ τὸ ἀνθρώπινον. Theophylact. ad loc.

Object. 4. Againe, it may be objected, that Christ (*John* 17. 3.) speaking to the Father, saith thus; *This is life eternall, to know thee the only true God, and him whom thou hast sent, Jesus Christ*; where Christ seems to make his Father only the true God.

Answ. Nay, he makes his Father the onely true God; but there is great difference betwixt these two Propositions, The Father is the only true God, and Only the Father is the true God: The one imports that there is but only one true God, and that the Father is this God; the other imports that none but the Father is this God, which is false; for the Son also is this only true God, this true God which is only one, and so also is the Holy Ghost: The same Answer serveth for that 1 *Cor.* 8. 6. *To us there is but one God, the Father.* The Apostle there onely affirmes, that there being but onely one true God, the Father is he; he denies not

It is σὲ τὸν μόνον ἀληθινὸν θεόν. not σὲ μόνον ἀληθινὸν θεόν.

not but that the Son, and so the Holy Ghost is so also, even as when he addes, *and one Lord Jesus*, he only affirmes Jesus to be the only Lord, he denies not but that the Father is so likewise.

Use 1. Thus the truth of the Doctrine concerning Christs Divinity and consubstantiality with the Father, being sufficiently demonstrated and vindicated; here we may see and ought to consider the excellency of Christ, and so learn to give him the glory due unto his Name: We cannot honour the Father except we in like manner honor Christ also, he being one and the same in substance and Godhead with the Father. *That all men should honor the Son even as they honor the Father. He that honoureth not the Son, honoureth not the Father which hath sent him*, Joh.5. 23. *Whosoever denieth the Son, the same hath not the Father*, 1 Joh. 2.23. The Jewes both now and of old have vilified and despised Christ, *He came unto his own, and his own received him not*, Joh.1. 11. For the most part they did not, yet some did, as the Evangelist there immediately after sheweth. And so the Iewish writings testifie, that some of the ancient Rabbines have spoken very honourably of Christ, and indeed have said that of him which shewes that they believed him to be God, though the later Rabbines reciting their words, indeavour to pervert the meaning of them, descanting upon those words which are meant of Christ; *Esa.* 52.13. *He shall be exalted and extolled, and be very high*; they say, that *Christ should be exalted above* Abraham, *and extolled above* Moses, *and be higher*

Abrabaneel in Isaiam.

higher then the Angels. And in the new Testament the dignity of Christ is thus comparatively set forth, by preferring him to all these, to *Abraham*, when the Iews said unto *Christ*, *Art thou greater then our Father* Abraham? Ioh.8.53. Christ answered v.56. *Your Father* Abraham *rejoyced to see my day, and saw it, and was glad*: And v.58. *Verily, verily, I say unto you, before* Abraham *was, I am.* So to *Moses*, *For this man* (*Christ*) *was counted worthy of more glory then* Moses, *inasmuch as he who hath builded the house, hath more honour then the house.--And* Moses *verily was faithfull in all Gods house, as a servant, for a testimony of those things that were to be spoken after: But Christ, as a Son over his own house, &c.* Heb.3.3,5,6. And so to the Angels, Christ is likewise preferred to them, *Being made so much better then the Angels, as he hath by inheritance obtained a more excellent name then they: For to which of the Angells said God at any time, Thou art my Son, this day have I begotten thee? And againe, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him,* Heb.1.4,5,6. But not only the Iews and such like professed infidells and enemies of Christ, but also many that have professed themselves Christians, have impugned his Divinity and Equality with the Father, so robbing him of the glory due unto his Name. Thus *Arrius* and *Photinus* with their followers of old, and *Servetus* and others of late, and some even at this day: And therefore, *beloved, seeing ye know*

know these things before, beware least ye also be carried away with the error of the wicked, and fall from your own stedfastnesse; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory both now and for ever. Amen. 2 Pet. 3. 17, 18.

Use 2. Here again we may see what cause we have to trust in Christ as a most sure Redeemer and Saviour, with that courage and confidence in all our troubles and distresses whatsoever, whether inward or outward, we may come unto Christ and unto God by Christ, that we may have help from him and by him, he being such a Mediator betwixt God and Man, as is not only Man but also God, coessentiall and coequall with the Father. Hence it is, and must needs be, that he is *a stone, a medstone, a precious corner stone, a sure foundation,* Esa. 28. 16. *mighty to save,* Esa. 63. 1. *a horn of salvation,* Luk. 1. 69. *able to save to the uttermost all that come unto God by him,* Heb. 7. 25. *Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession Christ Jesus,* Heb. 3. 1. *Seeing then we have a great high Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. ---- Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need,* Heb. 4. 14, 16.

See before Serm. 9.

THE

THE ELEVENTH SERMON.

MAT. I. 20. *For that which is conceived in her, is of the Holy Ghost.*

IN the two Verses going before, *S. Matthew* relates how *Mary* being espoused unto *Joseph*, before they came together, was found with child, which *Joseph* not knowing how it came to passe, was so troubled at, that he thought to put her away, though privily: But (as he addes in this Verse) God by his Angell let him know, that he had no reason to be troubled as he was, nor to to take such a course as he intended, for though *Mary* was with child, yet it was far otherwise then he suspected, even by the miraculous power of the Holy Ghost working in her. *But while he thought on these things, behold the Angell of the Lord appeared unto him in a dream, saying,* Joseph *thou Son of* David, *fear not to take unto thee* Mary *thy wife; For that which is conceived in her, is of the Holy Ghost.*

In this last part of the Verse, which I am only to insist upon, we have, first, Who it was that conceived Christ, *viz. Mary* the wife of *Joseph*, he was *conceived in her*. Secondly, how she conceived him, *viz.* not by any naturall and ordinary means, but by the supernaturall and extraordinary power of God: *For that which is conceived in her is of the Holy Ghost.*

Doct. 1. First therefore, let us observe from hence, That *Mary the wife of* Joseph *was the Mother of Christ our Saviour.*

He was conceived in her, and so in her, as that he was conceived of her, that is, of her substance. It's said of Christ, that *he took upon him the seed of* Abraham, Heb. 2. 16. And that according to the flesh, he was raised up *of the fruit of* Davids *loines*, Acts 2. 30. But this could not be, except that Christ did receive the substance of his body from *Mary*, who did descend from *Abraham*, and from *David*. A more direct testimony to this purpose is that *Gal.* 4. 4. where it's said of Christ, that he was *made of a woman*, which woman was *Mary* before mentioned, he was not only made in her, but also made of her: so *Luk.* 1. 42. Christ is called the fruit of her womb, which shews that he was as well conceived of her as in her.

Geen. 3. 15 Christ is called the seed of the woman.

Use 1. This then confutes that heresie which some of old maintained, *viz.* that Christ did not take a body of the substance of his Mother, but brought a body down from heaven, and onely passed thorough the womb of his Mother, as water passeth thorough a channell. This is a most erroneous conceit, and flatly repugnant to the Scriptures

Scriptures before alledged; and though there be some places which may seem to favour it, yet indeed they do not; as that 1 *Cor.*15.47. *The second man is the Lord from heaven*: And that *Ioh.* 3.13. *No man hath ascended up to heaven, but he that came downe from heaven, &c.* And that *Ioh.* 6.38. *I came down from heaven.* These places do not import any such thing, as that Christ brought a body downe with him from heaven, but onely he is said to be from heaven, and to come from heaven, because as God being in heaven (which is called Gods dwelling place, 1 *King.* 8.39. and his throne, *Esa.*66.1.) by his Incarnation being made man he was upon earth, and so after a sort came down from heaven: Christ as man did not come down from heaven, for he was not as man in heaven untill his Ascension: That Ioh.3.13. *The Son of man which is in heaven*, was spoken of Christ the Son of Man, but not as the Son of Man; for so he was then when it was spoken upon earth, and not in heaven. There is in those words that which Divines call *a communication of properties*, that which is proper to the one nature of Christ, is attributed unto him, being denominated by the other nature; Christ as God was then in heaven when he was upon earth, for God filleth heaven and earth, *Ier.*23.24. And the same Person being both God and Man, Christ denominated by his humane nature is said then to have been in heaven, though this did agree to him only in respect of his divine nature. Christ therefore, I say, as man, did not come downe from heaven, neither properly did he come down

κοινωνία ἰδιωμάτων.

from heaven as God, but only in a Metaphoricall sense in that the divine nature was united to the humane nature; *The Word was made flesh* (God was made man) *and dwelt among us*, Joh. 1. 14. otherwise properly the divine nature can neither ascend nor descend, cannot remove from one place to another, because it is immense and infinite.

Use 2. But again, if *Mary* were the Mother of our Saviour, then surely we have cause to honour her, so that we consider and have a care how we honour her; those whom God doth honour we also ought to honour. Now God did highly honour her, whom he vouchsafed to make his Mother; For in that she was the Mother of Christ, who is God, she was the Mother of God, though not as God, but as Man. We ought therefore to honour her so, as to think and speak honourably of her, to acknowledge Gods singular favour towards her, and to account her blessed. *Haile thou that art highly favoured*, (said the Angell unto her) *the Lord is with thee, blessed art thou among women*, Luk. 1. 28. So *Elizabeth* being filled with the Holy Ghost, said unto her, *Blessed art thou among women*, * *and blessed is the fruit of thy womb*, Luk. 1. 41, 42. And *Mary* herself magnifying God for his mercy and goodnesse towards her, *Behold from henceforth all Generations shall call me blessed: For he that is mighty hath done to me great things*, Luk. 1. 48, 49. But here we must take heed least we exceed and go beyond our bounds, as the Papists do, who will needs give unto *Mary* the honour which is no way due,

Θεοτόκως *Deipara.*

* Or for blessed, &c. the particle ὃ there is rather causall then copulative, as the Hebrew ו is, Isa. 64. 5.

due, nor may be given unto her.

For, first, they hold, that she was conceived without originall sin; of which more anon.

2. That for her merits she became the Mother of our Saviour, whereas besides that none can properly merit any thing at the hands of God, every one being lesse then all Gods mercies, as *Iacob* confessed he was, *Gen.* 32. 10. Besides this, I say, those very places which they build upon, are directly against them: As that *Luk.* 1. 28. which they read thus, *Haile thou that art full of grace*, and thence they inferre, that for the fulnesse of grace that was in her, she merited that honour to be Christs Mother. But the word in the Originall there used, doth not signifie full of grace, but highly favoured, graciously accepted, or much graced, as it is explained, v. 30. *Thou hast found favour with God*: So that although she had (no doubt) a great measure of grace in her, yet that was not it, but Gods grace and favour towards her, which was the cause why such honour was conferred upon her. *Iansenius* a learned Papist, grants that this is the sense and signification of the word used in the Originall: He addeth indeed that this doth imply the other, *viz.* that she was full of grace.

κεχαριτωμένη. εὗρες χάριν. *Iansen. Concord. c. 3.*

But first, there is no necessary connexion of these two together; *Iudas* was much graced and highly favoured to be made one of Christs Apostles, and so *Saul* to be made King of Israel; yet were they not therefore full of grace.

2. We deny not but that the Mother of our Lord both was much graced, and also had much

grace, onely we say, it was the grace and favour which was shewed her, not the grace and goodnesse which was in her, which was meant by the Angell as the true and proper cause why she was chosen to be our Lords Mother. So that *Luk.*1. 48. *He hath regarded the humility of his handmaiden*, according as the Rhemists after the vulgar Latine Translator, render it, or (as some of our English Translations) *the lowlinesse of his handmaid*; this the Papists for most part so understand, as that for the grace and vertue of humility and lowlinesse of mind which was in her, God did shew such respect unto her. Thus in the Ladies Psalter (as they call it) they say unto her, *Because thou, O Lady, wert most humble, thou didst cause the uncreated Word* (the Son of God) *to assume flesh of thee.* But the word which is used in the Originall, doth not signifie humility or lowlinesse of mind, but humility or lowlinesse (or rather lowneſſe) of estate and condition. It is the same word which the Apostle useth *Phil.*3.21. to set forth the vilenesse of the body, as now it is in this life, in comparison of what it shall be in the life to come, *Our vile body*, word for word according to the Originall, it is, *the body of our vilenesse*. So that the blessed Mother of our Lord, doth therefore magnifie the Lord, because he so regarded her being of such low and mean estate in comparison of many others: *He hath put downe* (saith she presently after in her *Magnificat*) *the mighty from their seat, and hath exalted them*

Vulg. *Respexit humilitatem, &c.*

Psalter B. Mar. Psal.33. Quia Domina humillima fuisti, increatum verbum ex te carnem assumere voegesti.

παπείνωσις.

of

of low degree: Where also the word rendred *them of low degree,* is that from which is derived the other before mentioned. The Rhemists here also have, *and hath exalted the humble*; but not such as are vertuously humble are here meant, (by the force of the word that is used) but such as are of low degree, as is clear by this, that they are opposed to *the mighty,* such as are of high degree, great and eminent in the world. Besides, what could have been more repugnant to true humility and lowlinesse of mind, (with which as with other graces, we grant the Mother of our Saviour was replenished) then to boast of it, and to ascribe Gods bounty and favour unto it? For these reasons both *Jansenius* and *Maldonate* (learned men of the Romish Church) do ingeniously confesse, that not humility of mind, but of estate is here meant.

παπεινοὺς. Vulg. *exaltavit humiles.*

3. Whereas they pray unto all Saints departed (an honour which is due onely unto God, *Psal.* 50.15. *Mat.*6.9. *Rom.*10.14.) this they do above all to our Lords Mother. And here first they are no lesse ridiculous then impious in truning the Angels Salutation into a Prayer, saying unto her, *Haile Mary,* &c. wherein (as a reverend Writer saith truly and wittily) *they do at once abuse the Virgin, the Angell, and the Salutation.* Againe, some of their famous Doctors have avouched, that whereas *Ahasuerus* promised to *Esther* the one half of his Kingdom, if she would desire it, God hath indeed given one half of his Kingdome to the Virgin *Mary*: For his Kingdome consisting of mercy and judgement, that part

So testifies *Cassander* one of their owne Authors in his Consultation.

part of it which concerns mercy, they say, he hath given unto her, reserving to himselfe the other part concerning judgement, or bequeathing it to his Son: And thus also they speak in the forementioned Psalter, *Give, O God, thy judgement to the King, and thy mercy to the Queen his Mother.* And the whole Book of Psalmes they have so metamorphosed and changed, as instead of *Lord* to put in *Lady*, and to ascribe that to her, which *David* ascribeth to the Lord: As Psal.7. *In thee, O Lady, have I put my trust, deliver my soul from mine enemies*: And Psal.12. (or after the Hebrew the 13.) *How long wilt thou forget me, O Lady?* And Psal.30. *Into thy hands, O Lady, I commend my spirit.* And Psal.45. *O Lady thou art our refuge in all our necessities.* And whereas Christ saith, Mat. 11. 28. *Come unto me all that labour, &c.* they apply it to his Mother, and say, *Come unto her all ye that labour, &c.* And if yet any thing can be more grosse, they pray unto her to command her Son. *Bellarmine* it seems, was ashamed of this impiety, for he complaines much of *Calvin* as being very injurious unto them in offering to charge them in this manner; with great indignation he cries, *Quis nostrûm hoc dicit? Cur non probat ullo exemplo? Which of us doth speak so? Why doth he not prove it by some example?* Yet their own *Cassander* (for so he carried himself as one of the Church of Rome, though he disliked many things in it) testifies, that in some Churches

Psalt. B.Mar. Psa.71.

In te Domina speravi, de inimicis meis, &c.
Usquequo Domina oblivisceris mei?
In manus tuas Domina commendo spiritum meum.
Domina refugium nostrum es in omni necessitate.
Venite ad eam omnes qui laboratis, &c. Ibid. Psal.2.

Cassand. Consult.

Churches publikely they did sing on this wise, *O happy child-bearing woman, who dost expiate our wickednesse, by the right of a mother command our Redeemer.* Surely, if it be possible to dishonour God, they do exceedingly dishonour him in presuming thus to honour her, whom otherwise (so we keep our selves within the bounds of sobriety) we ought to honor.

O felix puerpera, nostra pians Scelera, jure Matris impera Redemptori.

But I leave this point, and come to the other which the Text doth hold forth unto us, *viz. That* Mary *the wife of* Joseph *was so the Mother of Christ, as that nevertheless when she bare him she was a most pure Virgin, conceiving him not by the operation of man, but by the power of the Holy Ghost.*

Doct.2.

Whereas it is said in the Text, *of the Holy Ghost*, it is meant of the Holy Ghost not as the matter, but as the efficient, in which sense it is said, 1 *Cor.*11.12. *All things (are) of God.* Again, though the Holy Ghost only be expressed, yet the other Persons of the Trinity are not excluded: The Apostle speaking of the Father, saith, *Of whom are all things*, 1 *Cor.*8.6. If all things be of the Father, then Christs body was of him, *viz.* as the worker and maker of it; and as of the Father, so also of the Son, who is the same substance with the Father, *Joh.*10.30. And by whom likewise all things were made, *Joh.*1.3.

Now that *Mary* was thus the Mother of Christ, is evident both by the Text, and also by that which goes before, *Mat.*1.18. and that which followes after, *Mat.*1.22,23,24,25. so by that *Luk.*1.34,35.

Object. It may be objected, that *Joseph* is called Christs

Christs Father; *Is not this* Josephs *Son?* said some of him, *Luk.*4.22.

Answ. I answer: They supposed so, but it was not so as they supposed: That this was but a supposition, S. *Luke* shewes in the fore-going Chapter, v.23. where he saith that Christ was (*as was supposed*) *the Son of* Ioseph, not so indeed, but only as was supposed.

Object. But may some say, *Mary* her self did call *Ioseph* Christs Father; *Thy Father and I have sought thee sorrowing*, said she to Christ, *Luk.*2.48.

Answ. True; but how did she mean that *Ioseph* was his father? not his naturall father that begot him, but his legall father, as being the husband of his mother: *Ioseph* also was Christs foster-father, or nurfing-father, he who did educate him and bring him up.

Object. But some may yet object, if *Ioseph* were not Christs naturall Father, how is Christs Genealogie fetched from *Ioseph?* how is Christ shewed to be the Son of *Abraham* and of *David* by this, that *Ioseph* did descend from *Abraham* and from *David*? How doth this follow, except as *Ioseph* did proceed from them, so Christ did proceed from *Ioseph*?

Mat.1. Luk.3.

Answ. To this it is answered, That *Mary* and *Joseph* were both of one Tribe and of one Family, by vertue of that Law, *Numb.*36.8. where it is required, that every woman being an inheritresse, should marrie to one of her own Tribe and Family, that so inheritances might not passe from one Tribe or Family to another: And therefore the rehearsing of Christs Genealogie

logie by *Joseph* was a rehearsing of it by *Mary*, it being shewed that *Joseph* was of the posterity of *Abraham* and of *David*, the same was consequently shewed concerning *Mary*, who by vertue of that Law fore-mentioned was married unto him, and so it followes that Christ also by that rehearsall is demonstrated to descend from *Abraham* and from *David*.

Object. Some may yet object, that *Elizabeth* is called *Maries* Kinswoman, *Luk.*1.36. Now *Elizabeth* was of *Aaron*, who was of the Tribe of *Levi*, *Luk.*1.5. whereas *David* was of the Tribe of *Judah*, and so Christ who descended from *David*, *Heb.*7.14. How then did *Mary* descend from *David*, and not rather from *Aaron* as *Elizabeth* her kinswoman did?

Answ. It doth not follow, that because *Elizabeth* was of the daughters of *Aaron*, therefore *Mary* being her kinswoman was so too: For though such women as had no brethren, and so had inheritances, were to marrie in their owne Tribe and Family, yet others were not tied to this. The men of *Benjamin* did marrie women that were of other Tribes, as we read *Judges* 21. And had it not been lawfull for them to marry in that manner, what needed that Oath mentioned Judg.21.1.? why should the other Tribes swear (as they did) that they would not give their daughters to the Benjamites, if it were not lawfull for those of one Tribe to marry with those of another Tribe? So 2 *Chron.* 22.11. it's said, that *Iehoshabeath* the daughter of King *Iehoram* of the Tribe of *Judah*, was wife to *Iehojada* the

the Prieſt, who was of the Tribe of *Levi*: Therefore *Elizabeth* might be of *Levi* and of *Aaron* by the fathers ſide, and of *Judah* and of *David* by the mothers ſide, and ſo by her mother be akin to *Mary*.

Now it was requiſite that Chriſt ſhould thus be conceived, *viz.* ſo as that his Mother ſhould be a Virgin, becauſe it was requiſite that he ſhould be conceived without ſin; he that came to take away our ſin, was himſelf to be without ſin. *For ſuch an high Prieſt became us, who is holy, harmleſſe, undefiled, ſeparate from ſinners*, Heb. 7.26. But ſuch as are conceived after the ordinary manner, are conceived in ſin, *Pſal.*51.5. The Papiſts generally of late times do except the mother of Chriſt, and will have her to have been conceived without ſin, to have been free from originall corruption: Thus (I ſay) they do of late times; for *Bonaventure* who was betwixt 300. and 400. yeers ago, ſaith that in his time all generally held the contrary. And he alſo gives this reaſon why all ſhould hold ſo, *Nè dum gloria Matris ampliatur, gloria filii minuatur, leaſt whiles the glory of the Mother be increaſed, the glory of the Son (of Chriſt) be diminiſhed.* But now as *Bellarmine* tells us, *The whole Chriſtian world almoſt* (but it is that whole world ſpoken of *Rev.* 13.3.) *doth celebrate the Feaſt of the Conception of the Virgin* Mary, *and doth call it the immaculate Conception.* And he addes, that three ſeverall Popes (*viz.* *Alexander* the ſixt, *Julius* the ſecond, and *Leo* the tenth) did confirm and adorn with priviledges, a certain religious Order inſtituted in honor of that

Bonavent. in 3. Sent. diſt. 3 art. 1. quæſt. 2. num. 15.

Bellarm. de amiſſ. grat. l. 4. c. 15.

that immaculate Conception of the Virgin *Mary*; he saies indeed, that notwithstanding all this, they do not hold that opinion (of the Virgin *Maries* being conceived without sin) as certain, but only as probable: How this will consist with that infallibility and authority which the Pope challengeth, and *Bellarmine* also maintaineth to belong unto him, let others judge; but, say I, what probability is there in that opinion which hath no warrant from Scripture? yea, 'tis against Scripture: The Scripture affirming, that *by Adam sin entred into the world, and all have sinned*, Rom. 5. 12. Neither doth the Scripture except any but Christ onely, who was conceived and born by the miraculous power and operation of the Holy Ghost.

Use 1. The use of this point is first for our consolation: For Christ being thus conceived, and so without sin, whatsoever he suffered, it was not for himself, but for us, not for any sin of his own, but for our sins. And therefore, *Behold the Lamb of God that taketh away the sins of the world*, Ioh. 1. 29. *Look unto me, and be ye saved all the ends of the earth*, Esa. 45. 22. Let us look unto him and behold him with the eye of faith, and then whatsoever our sinnes be we shall be saved: For *him that knew no sin* (viz. in himself) *hath God made sin for us, that we might be made the righteousnesse of God in him*, 2 Cor. 5. 21.

Use 2. But secondly, it serves also for our admonition: For as Christ was corporally conceived by the Holy Ghost in the Virgin *Mary*, so must

must he also by the Holy Ghost be spiritually conceived in us, or else we shall have no benefit by him: we must conceive him in our hearts by faith working thorough love, and bringing forth the fruits of righteousnesse. The Apostle told the *Galathians*, that he did travell with them in birth *until Christ were formed in them*, Gal. 4. 19. And *Gal.* 2. 20. he saith, that not he, but Christ did live in him. The blessed Virgin her selfe should have had but small blessednesse by conceiving Christ in her womb, if she had not also conceived him in her heart: She her self in her *Magnificat* did rejoyce not so much that God was her Son, as that God was her Saviour, which except she had conceived him in her heart by faith, he had not been. When some told Christ that his mother and his brethren desired to speak with him, he said, *Who is my Mother? and who are my brethren?* And pointing to his Disciples, he said, *Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother*, Mat. 12. 47, 48, 49, 50. Not that Christ did despise his kindred according to the flesh, but that he did prefer his spirituall kindred: so when one said unto him, *Blessed is the womb that bare thee, and the paps that gave the sucke*; he answered, *yea, rather blessed are they that hear the Word of God and keep it*, Luk. 11. 27, 28.

Nihil illi materna propinquitas profuisset, nisi felicius Christum in corde quàm in carne gestasset. Aug.

Beatior fuit percipiendo fidem Christi, quàm concipiendo carnem Christi. Idem.

THE

THE TWELFTH SERMON.

Isa. 53. 3. *A man of sorrowes, and acquainted with grief.*

THis Chapter containes in it a most famous prophecie of Christs suffering and humiliation, the sacred Pen-man of the holy Ghost, *Esay*, writes so clearly, and so fully, that as *Hierome* said of him, he might seem rather like an Evangelist to record things past, then as a Prophet to foretell things to come. The Chaldie Paraphrast, and the Rabbines of old were convinced, that the Prophet here did speak of the Messiah, that is, of Christ, and so some of the later Rabbines also; as witnesseth *Abrabanael* upon the place, though he as divers others of them would pervert and wrest it another way. Yea so clear and convincing is this prophecie contained in this Chapter, that *John Isaac* a learned Iew of late years (as himself testifieth) was converted from Iudaisme,

Deinde etiam hoc adjiciendum, quod non tam propheta dicendus sit, quam Evangelista. Ita enim universa Christi ecclesiæque mysteria ad liquidum prosecutus est, ut non putes eum de futuro vaticinari, sed de præteritis historiam texere. Hieron. *prefat. in* Isaiam.

Jo. Isaacus *Defen. hebr. verit. adversus Lindan.*

Iudaiſme, and became a Chriſtian by the very reading of this Chapter. It was a part of this Chapter that the Eunuch read as he was riding in his Chariot, and he not at firſt underſtanding of whom the Prophet ſpake, *Philip* expounded it unto him, and let him know that it was of our Lord and Saviour Chriſt Ieſus, *Act.* 8. 30. 35.

The Prophet in the beginning of the Chapter foreſhews, that few of the Iews would believe that which he did write of Chriſt: *Who wil believe our report? &c.* v. 1. For as the Apoſtle ſaith, *Chriſt crucified was unto the Iews a ſtumbling block*, 1 *Cor.* 1.23. Therefore they deſpiſed and rejected him, becauſe he came in an humble & deſpicable manner, and not in that pomp and ſtate as they expected. So much the Prophet here foreſhews; *For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no forme, nor comelineſſe, and when we ſhall ſee him, there is no beauty that we ſhould deſire him. He is deſpiſed and rejected of men, a man of ſorrowes and acquainted with grief*, &c. v. 2. & 3.

A man of ſorrowes] that is, a man wholly ſubject to ſorrows, a man moſt full of ſorrows: *As a man of underſtanding*, Prov. 24.5. that is, a man full of underſtanding. *A man of ſtrife*, Ier. 15. 10. that is, a man ſubject to ſtrife, a man with whom every one ſtriveth, for the phraſe is there taken paſſively.

And acquainted with grief] In the originall וידוע חלי it is word for word, *and knowing grief*, or rather, *and known of grief*, the phraſe imports that he was ſo continually exerciſed with grief, that grief and he

he were become (as it were) familiar, and were well acquainted one with the other.

These words, as considered with reference to those Chap. 52. 12. where this Section concerning Christ begins, as also with reference to what followes in the last Verse of this Chapter, afford this observation, *That Christs sorrow and humiliation went before his joy and exaltation.* Doct.

Ought not Christ to have suffered these things, and to enter into his glory? Luke 24. 26. First, he was to suffer such things, and then having suffered them, to enter into his glory: *Now that he ascended, what is it, but that he descended first?* &c. Eph. 4. 9. His descension was before his ascension, *He was made perfect through sufferings,* Heb. 2. 10.

It was necessary, that if Christ should have any estate of humiliation at all, it should be before his estate of exaltation: For being once exalted and in glory, he could not possibly be subject to any sorrow or suffering. The estate of glory is inconsistent with sorrow and suffering; *Christ being raised from the dead, dieth no more, death hath no more dominion over him,* Rom. 6. 9. So, had he at first entred into glory before his suffering, neither death, nor any affliction (which seems to make way for death) could have laid hold on him.

Quest. But may some say, why should Christ be subject to any sorrow at all?

Answ. I answer: There was reason for it in divers respects:

1. God so determined, it was his will and pleasure it should be so: *It pleased the Lord to*

bruise him, he hath put him to grief, Esa. 53. 10. It was the cup that his Father gave him to drink, *Joh.* 18. 11. *Herod* and *Pilate*, with the Gentiles and the Jewes, did but what God had before determined to be done, *Acts* 4. 27, 28.

2. God not only determined, but also signified and made it knowne before-hand, that so it should be, that Christ should suffer; *Saying none other things then* Moses *and the Prophets* (that is, God by them) *did say should come, that Christ should suffer, &c.* Acts 26. 22, 23. *Those things that God before had shewed by the mouth of his Prophets, that Christ should suffer, he hath so fulfilled*, Act. 3. 18. *Thus it is written, and thus it behoved Christ to suffer, &c.* even therefore because it was so written, Luk. 24. 46. *Thinkest thou* (said Christ to *Peter*, who sought to keep him from suffering) *that I cannot now pray unto my Father, and he shall presently give me more then twelve Legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be?* Mat. 26. 53, 54.

3. Our case and condition did require that so it should be; Christ was to suffer, that so we might not suffer; I mean, not suffer so, as otherwise we must have suffered, even so, as *to lie down* Esa. 50. 11 *in sorrow*, so as to suffer eternall woe and misery: God was injured and offended, and his Justice would be satisfied; we were utterly unable to make satisfaction without lying under everlasting condemnation. Therefore that we might not perish, it was requisite that Christ should suffer, and by suffering satisfie for us: *Surely he hath borne our griefs, and carried our sorrowes.*----*He*

was

was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes are we healed. All we like sheep have gone astray, and turned every one to his own way, and the Lord hath laid upon him the iniquity of us all, Esa. 53.4,5,6. *God made him to be sin*, an offering and a sacrifice for sin) *for us, who knew no sin*, [that is, was guilty of none] *that we might be made the righteousnesse of God in him*, 2 Cor. 5.21.

Use 1. If it were thus with the Head, then so also it must be with the Members; if thus with Christ, then so also with Christians: *For whom he did fore-know, he also did predestinate to be conformed to the Image of his Son, &c.* Rom. 8.29. God hath predestinated us to be conform'd unto Christ, *viz.* first in sorrow and suffering, and then in glory and happinesse: *If so be that we suffer with him, that we may be also glorified together*, Rom. 8.17. *If we be dead with him, we shall also live with him; if we suffer, we shall also reign*, 2 Tim. 2.11, 12. If Christ the Captain of our Salvation were made perfect by sufferings, as it is said of him, *Heb.* 2.10. then we must not think to be made perfect without sufferings, but must look to follow Christ, as souldiers do their Captain. *Thou therefore endure hardnesse as a good souldier of Jesus Christ*, 2 Tim. 2.3. When some desired of Christ, that they might sit one at his right hand, the other at his left in his glory; Christ told them, that they knew not what they asked: and asked them, if they could drink of the cup that he was to drink of, and be baptized with the baptism that he was

to be baptized with, *Mar.* 10. 37, 38. He gave them to underſtand, that they ſhould firſt think of partaking vvith him in his ſufferings, before they could partake vvith them in his glory.

1. Suffering is a means vvhereby Chriſt doth try vvho are his: *The Lord knoweth who are his*, ſaith the Apoſtle, 2 *Tim.* 2. 19. True, but God makes it appear by the croſſes and afflictions that he layes upon them; hereby their faith, patience, ſelf-deniall, ſubmiſſion unto God, and dependance upon God is made manifeſt: *Thou, O God, haſt proved us, thou haſt tried us as ſilver is tried*, ſay the people of God unto him; And hovv did he prove and try them? They adde, *Thou broughteſt us into the net, thou laidſt affliction upon our loins: Thou madeſt men to ride over our heads*, Pſal. 66. 10, 11, 12. *Now for a ſeaſon* (ſaith S. *Peter*, ſpeaking to thoſe vvho had received Chriſt into their hearts by faith) *if need be, ye are in heavineſſe through manifold temptations, that the triall of your faith being much more pretious then of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt*, 1 Pet. 1. 6, 7. And *beloved, think it not ſtrange* (ſaith he) *concerning the fiery triall which is to try you, &c.* 1 Pet. 4. 12. See alſo Rev. 2. 10. & 3. 10.

2. Suffering is a means vvhereby God doth purge and refine thoſe that are his, and ſo vvhereby he doth prepare and fit them for the glory that he hath prepared for them; even as the fire not onely tries the gold or ſilver, but alſo purgeth it from the droſſe that vvas mixed vvith it:

Some of them of understanding shall fall (into affliction) *to try them, and to purge them, and to make them white*, Dan. 11.35.

Use 2. Let us then be admonished to think of this, that Christ suffered before he reigned, first he was crowned with thornes, before he was crowned with glory, and so it must accordingly fare with us, if we belong unto Christ: let us (I say) think of it, and prepare for it. For,

1. We are apt to put far away sorrow and suffering, to put it far from our thoughts, like the sons of *Zebedeus*, Mar. 10.37. who were more ready to think of reigning with Christ, then to think of suffering, though (as Christ taught them) that be first to be thought of.

2. Hereupon we become unable to suffer, because we are so unmindfull of suffering: *Think not strange, &c.* 1 Pet. 4. 12. Because we do not think of it before it cometh, therefore we think it strange when it cometh: The blow that comes suddenly strikes sore, whereas *præmonitus præmunitus*, fore-warned, fore-armed; *prævisa jacula, minùs feriunt*, the blow that is fore-seen, if it cannot be prevented, yet it may be received so as to do the lesse hurt; *Jerusalem remembred not her last end, therefore she came down wonderfully*, Lam. 1. 9. And the Apostle tells the *Thessalonians*, that he sent *Timotheus* unto them, *that no man should be moved with those afflictions*, (which happened unto him, and might also happen unto them) *for* (saith he) *your selves know that we are appointed thereunto: For verily when we were with you, we told you before, that we should suffer tribulation, e-*

ven as it came to passe, and ye know, 1 Thes. 3. 3, 4. He fore-told them of it, that so they might not startle or stagger at it when it came to passe: So Christ having told his Disciples, that the time was coming, when as they that did kill them would think they did God service, he addes, *But these things have I told you, that when the time shall come, ye may remember that I told you of them*, Joh. 16.24. And Luk. 14. 28. &c. Christ propoundeth two Parables to this end, to shew that if we will indeed be his Disciples we must reckon beforehand, and make account of suffering with him, and for him.

Object. But may some object, If this be the condition of a Christian, how then is Christs yoke easie, and his burthen light, as he affirmes it to be, *Mat.* 11.29?

Sol. To this I answer, that the yoke and burthen as of service, so of suffering, which Christ doth put upon a Christian, is easie and light. For,

1. Christ having gone before, hath made way for a Christian to follow after; *In the world* [saith he] *ye shall have tribulation, but be of good comfort, I have overcome the world*, Joh. 16.33.

2. Christ doth moderate the affliction, and gives strength to bear it; he will not suffer those that belong unto him to be tempted above what they are able, but will with the temptation also make a way to escape it, that they may be able to bear it, 1 *Cor.* 10.13. His grace is sufficient for them, 2 *Cor.* 12.9.

Use 3. Here is comfort and incouragement for all

all true Christians; they need not to be dejected and dismaied, because of any sorrow or suffering that doth befall them; for it fares no otherwise with them, then it fared with Christ himself; yea, indeed all that they can suffer is nothing in comparison of what he suffered: Let's consider,

1. That it is very absurd, and against all reason, that we should think much to be under that condition that Christ himself was under: *The Disciple is not above his Master, nor the Servant above his Lord. It is enough for the Disciple to be as his Master, and the Servant as his Lord, if they have called the Master of the house Belzebub, how much more will they call them of his household?* Mat.10.24,25.

2. That it is an honour for us to be conformed unto Christ in suffering as he suffered: *If I must needs glory, I will glory in the things which concern mine infirmities,* saith *Paul,* 2 *Cor.* 11. 30. *God forbid* (said he also) *that I should glory save in the Crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world,* Gal.6.14.

3. That Christ having himself been so acquainted with grief and sorrow, he can and will compassionate us in our sufferings: *For in that he himself hath suffered, he is able to succour them that are tempted,* Heb.2.18. *For we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtaine mercy, and find grace to help in time of need,* Heb.

4.15.16. yea, Christ doth account the suffering of his members to be his own suffering: *Saul, Saul, why persecutest thou me?* said he, when *Saul* did persecute Christians, *Act.* 9.4. & v.5. *I am Jesus whom thou persecutest.*

4. That if we would be conformed unto Christ in suffering, we shall also be conformed unto him in glory, *Rom.*8.17. and 2 *Tim.*2. 11. 12. Therefore S. *Peter* bids, *Rejoyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy,* 1 Pet..4..13. This is the miserie of such as are aliens from Christ, that their joy shall be turned into sorrow; *Even in laughter the heart is sorrowfull, and the end of that mirth is heavinesse,* Prov. 14.13. *As the crackling of thorns under a pot, so is the laughter of a fool,* Eccles. 7.6. On the other side this is the happinesse of those that are Christs, that their sorrow shall be turned into joy, as Christ told his Disciples, *Joh.*16.20. And see there, v.21.& 22. Let us therefore look unto the end of our suffering, what it tends to, and what will be the issue of it, and we shall see there's reason not to be troubled at it, but to rejoyce in it: *Christ for the joy that was set before him, indured the Crosse, despising the shame,* Heb.12.2. And there we are bidden to look unto him, to imitate him, and so to run with patience the race that is set before us. *Thus by faith* Moses, *when he was come to years, refused to be called the Son of* Pharoahs *daughter, choosing rather to suffer affliction with the people of God, then to injoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches then the*

the treasures in Ægypt: And why? *for he had respect to the recompence of reward*, Heb. 11.24, 25, 26. So *Paul* professeth of himself, saying, *We faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternall weight of glory, whiles we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporall, but the things which are not seen are eternall*, 2 *Cor.* 4. 16, 17, 18.

Caution. But our care must be, that in respect of the ground and cause of our suffering, we be like unto Christ, that is, that we do not suffer for ill-doing, but for well-doing, I mean in respect of men; for otherwise if God shall contend with us, we cannot answer to one of a thousand, *Job* 9. 4. *Righteous art thou O Lord, and just are thy judgements*, said *David*, Psal. 119.137. Yet in the same Psalme speaking of men, v. 86. he saith, *They persecute me wrongfully*. So must it be our care to suffer, when we do suffer by the hands of men, or else we are not conformed unto Christ in our suffering, we do not suffer as he suffered; for he did nothing for which to suffer: No, *He was holy, harmlesse, undefiled, separate from sinners*, Heb. 7. 25. *He did no sin, neither was guile found in his mouth*, 1 Pet. 2. 22. *Which of you convinceth me of sin?* said he to his most malicious adversaries, Joh. 8. 46. *They hated me without a cause*, said he, Joh. 15. 25. *This man hath done nothing amisse*, said one of him, that was crucified together with him, *Luk.* 23. 41. And so *Pilate* that condemned him,

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did yet often times (as the Evangelists record) confesse that he found no fault in him: Therefore if we suffer as Malefactors and evill doers, we do not suffer as Christ suffered. *Blessed are they which are persecuted for righteousnesse sake,* (saith Christ not simply, they that are persecuted, but that are persecuted for righteousnesse sake) *for theirs is the Kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evill against you falsly for my names sake. Rejoyce and be exceeding glad, &c.* Mat. 5. 10, 11, 12. *for this is thankworthy, if a man for conscience towards God indure grief suffering wrongfully: For what glory is it if when ye are buffeted for your faults, ye shall take it patiently? &c.* 1 Pet. 2. 19, 20, 21. *If ye suffer for righteousnesse sake, happy are ye,* 1 Pet. 3. 14. *If ye be reproached for the Name of Christ, happy are ye, &c. But let none of you suffer as a murderer, or as a thief, or as an evill doer, or as a busie body in other mens matters: Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf,* 1 Pet. 4. 14, 15, 16. And V. 19. *Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as to a faithfull Creator.*

Non pœna, sed causa facit Martyrem.

Non quid quisque patiatur, sed quare patiatur, attendi debet. Aug.

THE

THE THIRTEENTH SERMON.

Isa. 53. 3. *A man of sorrowes, and acquainted with grief.*

HAving finished one point observed from these words, as they cohere with other words both before and after, I come now to that which in themselves considered they hold out unto us, to wit, *That Christ was a man full of sorrows and of sufferings.* Doctr.

The whole life of Christ was a continuall suffering, his very incarnation was a passion, *Who being in the forme of God, thought it no robbery to be equall with God, but made himself of no reputation* (word for word according to the original, *emptied himself*) *and took upon him the form of a servant*, &c. That the Creator should become a creature, God be made man, he whom the heaven of heavens cannot containe, be inclosed in the wombe, this was surely a wonderous suffering. Again, immediately after he was born, he was laid in a manger, as if he had not been worthy to have a place amongst men, within a few daies after he was circumci- ἑαυτὸν ἐκένωσε. Luk. 2.

cumcised, shortly after that he was persecuted by *Herod*, so that to escape the danger, he was fain to
Mat. 2. be carried into another Countrey, even into Egypt. For the rest of his life, until he was about 30. years old, the Scripture speaks but little of it, only it shews us that he was with *Mary* his true
Luk. 2. 51. Mother, and *Joseph* his supposed Father, *and was subject unto them*; and intimates that he did execute the same trade that *Ioseph* was of, whence it seems as some called him *the Carpenters son*, Mat. 13. 55. so others called him the *Carpenter*, Mar. 6. 3. When he came abroad to execute the office for which he was sent, presently he was set upon and
Mat. 4. assaulted by the divell, and continually was he haunted and baited as it were by the Scribes and Pharisees, and such as could not indure the splendor of his life and doctrine. Besides, he was poor and indigent, having no home, no habitation of his own, *though he were rich, yet for our sakes he became poor* 2 Cor. 8. 9. Even so poor, that others *did minister unto him of their substance*, Luk. 8. 3. *And whereas the foxes have holes, and the birds of the air have nests, he had not where to lay his head*, viz. otherwise then to be beholding unto others for it, Luk. 9. 58. But all this was but the beginning of Christs sorrows, his chief suffering was at last, at and immediately before his death, from the time of his agony in the garden, to the time of his hanging and dying upon the Crosse, That which he then suffered was such and so great, that κατ' ἐξοχὴν it is called his Passion, or his suffering. Let us therefore a little (as we are able) see and consider what he then suffered. And he suffered (as the

the Scripture shews) both outwardly & inwardly.

He suffered outwardly, 1. in his reputation, for goods he had none to suffer in, except his clothes, which he was devested of, *Iob.* 19. 23. 24. But for his reputation he suffered much in it; and that is no smal suffering. *For a good name is better then precious ointment*, Eccles. 7. 1. *A good name is rather to be chosen then great riches*, Prov. 22. 1. *A good report maketh the bones fat*, Prov. 15. 30. Therefore on the other side, an evil report, slaunder, and defamation, contempt and reproach maketh the bones lean, its a great griefe, a great vexation. *False witnesses did rise up against me, they laid to my charge things that I knew not.* Thus *David* complains of the hard measure that he found from some, Psal. 35. 11. & v. 21. *Yea, they opened their mouth wide against me, and said, Aha, Aha, our eye hath seen it.* And Psal. 120. 2. he cries out, *Deliver my soul from lying lips, & from a deceitfull tongue.* And Psal. 123. 3, 4. *Have mercy upon us, O Lord, have mercy upon us*, cry the people of God unto him, *for we are exceedingly filled with contempt: our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.* Amongst other grievous sufferings which the Saints endured, are reckoned *mockings*, Heb. 11. 36. In this respect its said that *Ismael persecuted Isaac*, Gal. 4. 29. in that *he mocked him*, Gen. 21. 9. Now how was Christ traduced and slandered? how visited and reproached? how taunted and mocked? *We have found this fellow perverting the Nation* (said his malicious adversaries of him) *and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.* Luk. 23. 2. Thus they

they accused him most falsly; for he taught the people quite contrary both by word and deed, as appears *Mat.* 22. 17. & 17. 24,25,26, 27. So they called him a *deceiver*, yea *that deceiver*, as if he had been the grand Impostor, *Mat.* 27. 63. whereas he *is the Amen, the true and faithfull witnesse*, Revel. 3. 14. *Yea the truth it self*, Joh. 14. 6. They cloathed him with a scarlet robe, put a crown of thorns upon his head, and a reed (in stead of a Scepter) in his hand, and bowed the knee before him, and mocked him saying, *Hail King of the Iewes*, Mat. 27. 28, 29. As he hung upon the Crosse, *they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the Temple, and buildest it againe in three daies, save thy self; If thou be the Son of God, come down from the Crosse, likewise also the chiefe Priests mocking him, with the Scribes and Elders, said, he saved others, himself he cannot save. If he be the King of Israel, let him now come down from the Crosse, and we will believe him. He trusted in God, let him deliver him now if he will have him; for he said, I am the Son of God: The theeves also that were crucified with him, cast the same in his teeth*, Mat. 27. 39, 40, 41, 42, 43, 44. They not only crucified him, which was a thing ignominious and shamefull enough, but they crucified him betwixt two theeves, so that *he was numbered among the transgressors*, Isai. 53. 12. Mar. 15. 28. Yea he was accounted the chief transgressor.

2. He suffered outwardly in his body. What part of his body was free from suffering? his head was pricked with thorns, his face spit upon and buffeted, his back scourged; all this he suffered before

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he was crucified. And by these sufferings, together with the tossing of him from place to place, want of sleep, and the like, he was so wearied and so vveakned, that he vvas not able to bear his Crosse (it seems) to the place vvhere he vvas crucified. Its said, *Ioh.* 19. 17. that he vvent *bearing his Crosse*; and so the learned obserue, that they vvho vvere crucified used to do. But its said Mat. 27. 32. *As they came out, they found a man of Cyrene*, Simon *by name; him they compelled to bear his Crosse.* So Luk. 23. 26. It appears by comparing the Evangelists together, that Christ at first (as the manner vvas) bore his Crosse himself, but aftervvards in the vvay, they perceiving him unable to bear it, laid hold on that *Simon*, whom they met, and made him to bear it. After this, his hands and feet (parts most tender, & sensible of pain) vvere pierced, yea as the Hebrevv vvord signifies, vvere digged vvith nails, & his vvhole body vvas stretched & vvracked upon the Crosse, for many hours together before he gave up the Ghost. All this bodily pain that Christ indured, is justly conceived to have been so much the more vehement and grievous, by hovv much his body vvas of a more excellent temper & complexion, as being miraculously formed and framed by the holy Ghost, Luk. 1. 35. For things that are vvrought supernaturally by miracle, excell those things that are effected by naturall causes, as the vvine that Christ did miraculously make of vvater, was better then other vvine, Joh. 2. 10.

Lipsius de Cruce.

כארו Psal. 22. 16.

Aquin. part. 3. quæst. 46. art 6.

Christ also suffered invvardly, and his invvard suffering vvas his sorest suffering; the suffering of his body, vvas but as the body of his suffering; the suffe-

suffering of his soule, was as the soule of his suffering. *The spirit of a man will bear his infirmity, but a wounded spirit who can bear?* Prov. 18. 14. Now Christs spirit was wounded. *He was sore amazed and very heavy*, Mar. 14. 33. The words in the originall are very emphaticall, and the force of them not easie to be expressed to the full, the one imports a vehement astonishing fear, and the other such grief and heavinesse, as makes one to be alone, and to avoid all company: it follows there in the next verse, that he said, *My soul is exceeding sorrowfull unto death.* He was invironed, compassed round about with sorrow, so that there was no way to turn, but still sorrow was in the way: so much the Greek word there used doth import. In the cold night, lying on the cold ground, he did sweat, and that in a most strange manner, *his sweat was as it were great drops of blood falling down to the ground*: when he was upon the Crosse he cried out, *My God, my God, why hast thou forsaken me?* All this shews what a wonderfull suffering he had in his soul; which how great it was, only he knows that felt it. Let none marvell, that Christ should be in such perplexity of spirit, whereas usually the Martyrs did shew no such consternation and amazement in their sufferings, but did indure them with much patience, yea with much alacrity and chearfulnesse, with much joy and gladnesse: let none, I say, marvell at this, for the Martyrs were filled with inward joy and comfort, which did much mitigate, if not quite extinguish the sense of their outward sufferings; but it was otherwise with Christ, although the divine nature were perso-

ἐκθαμβεῖσθαι ἀδημονεῖν.

περίλυπος

personally united to the humane nature, yet it did for a while suspend and withhold the influence of consolation. If *Job* being but tried of God, did yet so complain, saying, *O that my grief were throughly weighed, and my calamity laid in the balances together; for now it would be heavier then the sand of the Sea.* Job. 6, 2, 3. And if *David* being chastned of God, did yet so cry out, saying, *O Lord rebuke me not in thy wrath, neither chasten me in thy hot displeasure; for thine arrows stick fast in me, and thine hand presseth me sore: there is no soundnesse in my flesh because of thine anger, nor any rest in my bones because of my sin,* Psal. 38. 1, 2, 3. How great needs must be Christs sorrow, and the suffering of his soul, *when it pleased the Lord to bruise him?* Isai. 53. 10. *and to lay upon him the iniquities of us all,* Isai. 53. 6. Certainly if Christ had been a meer man, he had sunk under the burthen, and had never been able to bear it; he could never have gone thorough such sorrows and sufferings as he did.

For the efficient causes of Christs sufferings, the inferiour and subordinate were Satan and wicked men. *The Prince of this world cometh,* Joh. 14. 30. *The devil put it into the heart of* Judas *to betray him,* Joh. 13, 2. *The Kings of the earth stood up, and the Rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, both* Herod *and* Pontius Pilate *with the Gentiles, and the people of the Iews were gathered together,* Acts 4. 26. 27. The superiour causes were God and Christ himself. All those that were gathered together against Christ, did but what God had before determined to be done, Act. 4. 28. When

Pilate vaunted that he had power to crucifie Christ, and power to let him go, *Thou couldst have no power over me* (said Christ again unto him) *except it were given thee from above.* Therefore we read in divers places, that though the adversaries of Christ indeavoured to lay hands on him, yet they could not, they had no power to do it, *because his houre was not yet come*, viz. the houre or time wherein God had appointed him to suffer, and so accordingly he was willing to suffer, for he did not suffer any thing but as himself pleased, *Therefore* (saith he) *doth my Father love me, because I lay down my life, that I may take it up again. No man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it up again: this Commandement I have received of my Father*, Joh. 10. 17, 18. When they came to apprehend Christ, as they did, so little were they able to do any thing unto him against his will, that no sooner did he tell them, that he was the man whom they did seek, *but they went back and fell to the ground*, Joh. 18. 6. Besides, as the story there sheweth, he knowing before hand what things were to befall him, went forth to meet them, and to expose himself unto them. True it is, he prayed, and that again and again, that the Cup might passe from him, that he might not suffer as he did, but it was still upon supposition, if it might stand with the will of his Father, and with submission unto his will: considering the things which he suffered in themselves, so he would not have suffered them; for it is naturall for every thing to desire the preservation of it self; and Christ took upon

Joh. 7. 30. & 8. 20.

Mat. 26.

upon him our nature, though not the sinfulnesse of our nature. *He was tempted like unto us in all things, yet without sin*, Heb. 4. 15. But considering the things which he suffered, as ordained of God for him to suffer, so he was willing to suffer them, *Nevertheless not as I will, but as thou wilt*, Mat. 26. 39. And v. 41. *thy will be done*, And Joh. 18. 11. *The cup which my Father hath given me to drink, shall I not drink it?*

As for the finall causes of Christs sufferings, they were Gods Glory, and mans Redemption.

1. Gods Glory. *Now is my soul troubled, and what shall I say, Father save me from this houre, but therefore came I to this houre. Father glorifie thy name*, Joh. 12. 27. 28.

2. Mans Redemption. He suffered to redeem man from sin, *He was wounded for our iniquities, he was bruised for our transgressions*, &c. Isai. 53. 4, 5, 6. *He himself bare our sins on his body on the tree*, 1 Pet. 2. 24. And so to redeem man from misery. *Christ hath redeemed us from the curse of the Law, being made a curse for us*, Gal. 3. 13.

Use 1. The consideration of Christs sufferings may serve for our consolation.

1. Are we burthened with sin? do we groane under the heavy weight of it? Let's consider what Christ hath suffered, and why he hath suffered. *His soul was made an offering for sin*, Isai. 53. 11. Not for any sin of his own, for he had none, but for our sin, as was before shewed; our sin hath he satisfied for by his suffering: For what can be the sins of the sons of men, for which the sufferings of the Son of God are not a sufficient satisfaction?

Therefore in all affliction and distresse of conscience lets flie unto Christ, lets roll our selves on him, and cleave to him, and we are safe. The blood of Christ is that fountain set open for the washing away of sin and uncleanesse, Zach. 13. 1. *Believe in the Lord Jesus Christ, and thou shalt be saved*, Act. 16. 31.

2. Are there any outward troubles and pressures upon us? Let us consider what Christ hath suffered, and how by his suffering he hath reconciled us to God, and purchased eternall Redemption for us, and therefore we need not fear, *though the earth be removed, and though the hills be carried into the midst of the sea, though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof*, Psal. 46. 2, 3. *He that spared not his own son, but gave him up for us all, how shall he not with him also freely give us all things?* Rom. 8. 32. *Who shall separate us from the love of Christ? shall tribulation, distresse or persecution, or famine, or nakednesse, or perill, or sword? (As it is written, for thy sake we are killed all the day long, & counted as sheep for the slaughter.) Nay, in all these things we are more then Conquerours, through him that loved us. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord*, Rom. 8. 35, 36, 37, 38, 39.

Use 2. Here also is instruction for us, not to rely on our own, but on Christs sufferings. We must

turn unto God, as with all our heart, so *with fasting, and with weeping, and with mourning*, Joel. 2. 12. We must so lay to heart our sins, *as to be afflicted, and mourn, and weep, our laughter must be turned into mourning, and our joy into heavineſſe*, Jam. 4. 9. We must take a holy revenge on our ſelves for our ſinners, 2. Cor. 7. 11. *If we would judge our ſelves we ſhould not be judged of the Lord*, 1 Cor. 11. 31. Becauſe we neglect to judge our ſelves, therefore God doth judge us, and lay his afflicting hand upon us, to bring us to a ſight and ſenſe of our ſins, that we may repent of them, and ſo not periſh in them. *When we are judged, we are chaſtned of the Lord, that we may not be condemned with the world*, 1 Cor. 11. 32. The Antinomians are much wide & wrong, who will not have God to afflict his children at all for ſin, yet the Apoſtle ſaith, *we are chaſtned of the Lord*, and chaſtning preſuppoſeth a fault for which one is chaſtned. And ſo the Apoſtle expreſſely, *For this cauſe many among you are weak*, &c. 1 Cor. 11. 30. viz. for their ſin in receiving the Lords Supper ſo unworthily as they did.

Yet the puniſhment that God doth inflict upon his children, is but caſtigatory, not ſatisfactory, as the Papiſts would perſwade us, who hold that men may and muſt ſatisfie the juſtice of God, by their own ſufferings, which they muſt either voluntarily or els perforce endure: only Chriſt is the *propitiation for our ſins*, 1 Joh. 2. 2, *Only the blood of Jeſus Chriſt cleanſeth us from all ſins*, 1 Jo. 1. 7. Only Chriſts ſuffering is our ſatisfaction.

Uſe 3. Again by Chriſts ſufferings, we may ſee

the evill and odious nature of sin? how exceedingly God doth hate and abhor it, in that his justice would not be satisfied but by such sorrows and such sufferings of his own son! O let not us love that which God doth so hate, *Ye that love the Lord, hate evill*, Psal. 97. 10. Sin is evill in the sight of God, let it be so in ours also, he hates sin, and therefore let us also hate it; let us not make light of that which Christ found so heavy; let us remember what he said as he went to the Crosse; *If they do these things in a green tree, what shall be done in the dry?* Luk. 22. 31. If Christ who himself had no sin, did so suffer for sin, what shall become of those who are ful of nothing but sin, & wil still go on to fill themselves more & more with it? *O let us look on him whom we have pierced, and let us mourn for him* (that is, for our sins by which we have pierced him) *as one mourneth for his only son, & be in bitternesse for him, as one is in bitternesse for his first born*, Zach. 12. 10.

Vse 3. Finally, here we may see the wonderfull love of God, and of Christ towards us, that rather then we should receive the just recompence and reward of our sins, God would give his own Son, and Christ would give himself to suffer for us. *God so loved the world, that he gave his onely begotten son, that whosoever believeth in him, should not perish, but have everlasting life*, Joh. 3. 16. *In this was manifested the love of God towards us*, &c. Joh. 4. 9. *Who loved me, and gave himself for me*, Gal. 2. 20. *Amat non immeritò, qui amatus sine merito*, Great cause have we to love God, and to love Christ, who so loved us when there was no cause

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to love us, but to hate and abhor us. *God commendeth his love towards us, in that whilst we were yet sinners, Christ died for us*, Rom. 5. 8. *Herein is love, not that we loved him, but that he loved us, and sent his son into the world for us*, 1 Joh. 4. 10. He adds v. 19. *We love him, because he loved us first*. It behoves us to do so, but so as to testifie our love by our obedience. *This is the love of God, that we keep his Commandements*, 1. Joh. 5. 3. *If ye love me, keep my Commandements*, Joh. 14. 15. And as such was the love of God and of Christ towards us, so we accordingly ought to love one another. *If God so loved us, we ought also to love one another*, 1 Joh. 4. 11. *Walk in love, as Christ also loved us, and gave himself for us*, &c. Ephes. 5. 2. *A new Commandement give I unto you, that ye love one another, as I have loved you, that you also love one another. By this shall all men know that ye are my Disciples, if ye have love one to another*, Joh. 13. 34, 35.

THE FOURTEENTH SERMON

PHIL. 2. 8. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Crosse.*

THe Apostle exhorting unto unity and concord, v. 1, & 2. as a means conducing thereunto, he exhorts unto humility and lowlinesse of mind, v. 3. & 4. And to incite unto this, he propounds the example of Christ, whom Christians ought to imitate, v. 5. &c.

Having shewed how Christ humbled himself in being made man, he shewes how he humbled himself when he was made man, *viz.* so as to be *obedient unto death, even the death of the Crosse.*

[*Being found in fashion as a man.*] This doth not import that Christ only had the shape and form of a man but was not man indeed, as some Here-

Heretikes, have maintained. *Every Spirit that confesseth not that Jesus Christ is come in the flesh*, (is true man, having true humane nature) *is not of God*, 1 Thes. 4.3. This particle *as* is not alwaies a meer note of similitude, but sometimes is used to set forth the truth of a thing, as Joh. 1.14. *The Word was made flesh, and dwelt among us, and we beheld his glory as the glory of the only begotten Son of God, &c.* That *as the glory, &c.* imports that the glory of Christ, which S. John speaks of, was indeed the very glory of the only begotten Son of God. So *Philem.* v.9. *being such a one as* Paul *the aged*, saies *Paul* of himself; it is therefore as much as if he had said, *being* Paul *the aged*. So likewise Mat. 14.5. *They counted him as a Prophet*, it is spoken concerning *John Baptist*, and the meaning is, *they counted him indeed a Prophet*, as his father *Zacharias* propheciied of him when he was newly born, saying, *And thou child shalt be called the Prophet of the highest, &c.* Luk. 1.76. So here it being said, that Christ was *found in fashion as a man*, the meaning is, that he was very man indeed, like other men, sin only excepted, *Heb.* 4.15.

The scope of the Apostle is to shew how low Christ did humble himselfe: 1. Unto death. 2. Such a kind of death, even the death of the Crosse.

First therefore observe from hence, *That Christ was obedient unto death*: where three things are to be shewed, *viz.* 1. That Christ did suffer death. And 2. That it was the will of God, that Christ should suffer death. And 3. That Christ in obe- *Doct.*

dience

dience to the will of God did suffer death.

1. Christ did suffer death: So all the Evangelists record, and so S. *Paul* preached, 1 Cor. 15.3. So the Prophets fore-shewed, *Saying none other things then those which the Prophets and Moses did say should come, that Christ should suffer*, viz. death, as appears by the words following, *and that he should be the first that should rise from the dead.* Acts 26. 22, 23. *Daniel* fore-told Christs death, saying, *After threescore and two weeks shall Messias be cut off*, Dan. 9.26. So *Isaiah* prophecied of him, saying, *He was cut off out of the Land of the living*, Isa. 53.8. And v. 12. *He hath powred out his soul unto death.* Christs death also was prefigured in the Law, which was given by the Ministery of *Moses*: all the sacrifices were figures of Christs death, therefore he is called the *Lamb of God that taketh away the sin of the world*, Joh. 1. 29. All the Lambs (and so other beasts) that were sacrificed in the time of the Law, did typifie and prefigure Christ, who as a Lamb was to be slaine, and sacrificed for us. The Author of the Epistle to the Hebrewes shews Christ in this among other things to have differed from the Priests that were in the Law, that whereas they offered often, Christ offered but once, and that because he offered himself his offering was his suffering, so that if he should have offered often, he must also have died often, whereas men use to die but once, and so was Christ to die, but not often. See *Heb.* 9.25, 26, 27, 28.

Ob. But it may be objected, that some places of the Old Testament speaking of Christ, seem to import

import that he should not die: *Thou art a Priest for ever, &c.* Psal. 110. 4. *His dominion is an everlasting dominion, &c.* Dan. 7. 14.

Ans. Indeed some from those and the like places did inferre that Christ should not die: For when they heard Christ speak of his death, they objected against it, saying, *We have heard out of the Law, that Christ abideth for ever,* Joh. 12. 34. As if because he should abide for ever, as was signified in the * Law, that is in the writings of the Old Testament, therfore he should not die; but they erred, not rightly understanding the Scriptures which speak of Christs abiding for ever. For the meaning of them is not, that Christ should not die, but that although he did die, yet he should soon rise again, and so abide for ever: *Christ being risen from the dead, dieth no more, death hath no more dominion over him,* Rom. 6. 9.

* The Law is sometimes put for any part of the Old Testament, as Joh. 15. 25. and 1 Cor. 14. 21.

2. It was the will of God that Christ should suffer death: There is nothing whatsoever comes to passe but by the will of God; *Who hath said, and it cometh to passe, and the Lord commandeth it not?* Lam. 3. 37. otherwise then by the will and pleasure of God not so much as a sparrow doth fall to the ground, *Mat.* 10. 29. much lesse could so great a thing as Christs death have been, had it not been the will and pleasure of God that it should be. *Pilate* condemned Christ to die, and others did execute the sentence which *Pilate* had pronounced; but neither *Pilate* nor others did any thing to Christ, but as God had before determined to be done, *Acts* 4. 27, 28.

Nihil fit nisi omnipotens fieri velit, vel ipse faciendo, vel permittendo ut fiat ab aliis. Aug.

3. It being the will of God, that Christ should suffer

suffer death. Christ in obedience to the will of God did suffer it. *This Commandement have I received of my Father*, said Christ, *Joh.* 10. 18. viz. that he should lay down his life, and therefore he would and did lay it down. And *Joh.* 18. 11. *The cup which my Father hath given me to drink, shall I not drink it?* As if he should say, *Shall I not suffer death, seeing he will have me suffer it?* True it is, Christ considering death in it self, would have avoided it; but considering it as that which his Father would have him to suffer, so he was willing to suffer it, *Mat.* 26. 39, 42.

Q. But why would God have Christ to suffer death?

A. For the satisfying of his Justice. God had determined & declared death to be the punishment that should be inflicted for sin, *Gen.* 2. 17. & 3. 19. *Ro.* 6. 23. Christ was to satisfie for sin, and therefore he was to suffer death. *His soul was made an offering for sin*, Esa. 53. 10. *Without shedding of blood is no remission*, Heb. 9. 22. And v. 26. *He appeared to put away sin by the sacrifice of himself.* Thus *Christ died for our sins*, 1 *Cor.* 15. 3. God would have Christ to suffer death, for the magnifying of his mercy. *God commendeth his love towards us*, (sets it out in this) *that whiles we were yet sinners, Christ died for us*, Ro. 5. 8.

By Christs death, first, we are reconciled unto God: *When we were enemies we were reconciled unto God by the death of his Son*, Rom. 5. 10. *In whom we have redemption through his blood, even the forgiveness of our sins*, Col. 1. 14. And v. 21, & 22. *And you that were sometimes alienated, and enemies in your mind through wicked works, yet now hath he reconciled, in the body of his flesh through death.*

2. We

2. We are delivered from Satan. *Now shall the Prince of this world be cast out*, said Christ, when the time of his death was at hand, *Joh.* 12. 31. *For asmuch as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is, the devill*, Heb. 2. 14. The devill is there said to have the power of death (though that properly belong unto God; for it is *he that killeth and he that maketh alive*, 1 Sam. 2. 6. Deut. 32. 39.) because by the malice of the devill man became guilty of sin, and so liable unto death. Christ by his death hath vanquished Satan, and freed those that belong unto him from Satans power. Therefore they that believe in Christ, are said to be brought *from the power of Satan unto God*, Act. 26. 18. and to be *delivered from the power of darknesse*, Col. 1. 13.

3. We have right unto eternall life. Had not Christ died, we had been uncapable of life, that life which is to come. This was signified by that *Gen.* 3. 24. where it is said, that *Adam* having sinned, *God drove him out* (viz. of Paradise) *and he placed at the East of the garden of Eden, Cherubims, and a flaming sword which turned every way to keep the way of the tree of life*. By reason of sin the life to come, eternall life (which was shadowed by that tree of life) was inaccessible unto us, we could have no accesse unto it; but Christ by his blood hath made *a new and living way for us*, Heb. 10. 20. *And for this cause he is the mediator of the new Testament, that by means of death, for the redemption of the transgressions, that*

were the first Testament, they which are called might receive the promise of eternall inheritance, Heb. 9. 15. And in the two verses following is shewed, why the new Covenant that God hath made with his people, is called a Testament, because it is of force by Christs death. *For where a Testament is, there must also of necessity be the death of the testator. For a Testament is of force after men are dead, otherwise it is of no strength at all, whiles the testator liveth.* Neither doth this make for the Popish opinion of *Limbus Patrum*, as if before Christs death none did go to heaven, and enjoy the happinesse of the life to come. *For Jesus Christ yesterday, and to day, and the same for ever*, Heb. 13. 8. The death of Christ was of force, as well before, as since Christs coming; they that did believe in Christ to come, did enjoy the benefit of his death, as well as they that now since his coming do believe in him.

Ob. But may some say, notwithstanding Christs death, yet still all die.

Answ. True, but not so as otherwise, had it not been for Christs death, they should have died. For 1. By the death of Christ all that believe, are altogether freed from the second death, *over such the second death hath no power*, Revel. 20. 6.

2. The first death to believers is as no death, but an entrance into life, even life eternall. *Blessed are the dead which die in our Lord, from henceforth, yea saith the Spirit, that they may rest from their labours*, &c. Revel. 14. 13. The souls of the faithfull being separated from their bodies, do immediately enter into happinesse, which made the Apostle

postle saith, that to die was gain unto him, *Phil.* 1. 21. And why was that he desired to be dissolved and to be with Christ, which was far better. And the bodies of believers shall also in due time be raised up, and together with their souls be made partakers of eternall blisse. Christ by his death hath overcome death, so that they that believe in him shall not be overcome by it, not so as for ever to remain under the power and dominion of it. *I will ransome them from the power of the grave,* (saith Christ) *I will redeem them from death: O death I will be thy plagues; O grave I will be thy destruction,* Hos. 13. 14. To which place the Apostle alludeth, saying, *O death where is thy sting? O grave where is thy victory?* And he addes, *the sting of death is sin, and the strength of sin is the Law. But thanks be unto God, who giveth us victory through Jesus Christ our Lord,* 1 Cor. 15. 55, 56, 57.

Use 1. Here then is consolation for us in respect of the guilt of sin, and the fear of wrath as due for sin. Do our consciences accuse us? doth Satan throw his fiery darts at us? The medication and application of Christs death is sufficient to quiet our consciences, and to repell Satan and all his assaults. *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth. Who is he that condemneth? It is Christ that died,* Rom. 8. 33, 34. *My conscience (saies one) is troubled, but it shall not be troubled: for I will remember the wounds of the Lord Jesus.* *Turbatur conscientia, sed non perturbabitur, quia vulnerum Domini recordabor.*

Use 2. But as Christ died for sin, so must we die unto sin, thus must we be conformed to his death, or els we can expect no benefit by it. *We thus judge* (faith

(saith the Apostle) *that if one died for all, then were all dead; And that he died for all, that they that live, should not henceforth live unto themselves, but unto him that died for them, and rose again*, 2 Cor. 5. 15. They are therefore most foolish and absurd, who think that because Christ died for them, therefore they may live as they list. As if Christ by his death had purchased not freedome from sin, but freedom to sin: this is, *to turn the grace of God into lasciviousnesse, and to deny the only Lord God, and our Lord Jesus Christ*, Jude v. 4. But we have not so learned Christ, Ephes. 4. 20. our very Baptism doth teach us another lesson. The Apostle having said, *Where sin abounded, there grace hath abounded much more*, Rom. 5. 20. To prevent the abuse of this doctrine, he addes presently after; *What shall we say then? shall we continue in sin, that grace may abound? God forbid: How shall we that are dead unto sin, live any longer therein? Know ye not that so many of us, as were baptized into Christ, were baptized into his death? Therefore we are buried with him by baptisme into death, &c.* Rom. 6. 1. 2, 3, 4. So Col. 3. 2, 3. *Set your affections on things above, not on things on the earth, for ye are dead*, viz. unto sin, and v. 5. *Mortifie therefore your members that are upon the earth, fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse, which is idolatry*. This mortifying of sin, and dying unto sin, imports 1. A serious and setled purpose to eschew sin. I said (that is, I purposed, I resolved) *I will take heed unto my waies, that I offend not with my tongue*, Psal. 39. 1. *I am purposed, that my mouth shall not transgresse*, Psal. 17. 3.

2. A

2. A care to avoid the occasions of sin: *Depart from me ye wicked, for I will keep the Commandements of my God.* Psal. 119. 115.

3. A diligent use of the means whereby to subdue sin: *Thy Word have I hid within my heart, that I might not sin against thee.* Psal. 119. 11.

Use 3. As Christ was obedient unto death, so we must learne by his example to be obedient also, as well in suffering as in doing, and that in suffering death it self, if God call unto it: *You have not yet resisted unto blood.* Heb. 12. 4. As if he should say, in obedience unto God you must resist, stuving (as there it followes) against sin, even unto blood, the shedding of your blood, if need be: so did Christ who is there propounded as a pattern for our imitation, *Looking unto Jesus &c.* v. 2. *Consider him* v. 3. Not that we are to expose our selves to danger when we may avoid it by good and honest means, without dishonour to God and his truth: *When they persecute you in one City, flee into another*, so did Christ counsell his Disciples, *Mat.* 10. 23. And Christ himself did so, when some being offended at his Doctrine would have throne him down from the brow of the hill, on which the City was built, he conveyed himselfe away from them, and escaped their hands, *Luk.* 4. 29. 30. And so when *Paul* was like to be apprehended by the Governour in Damascus, he was let down in a basket thorough a window, and by that means escaped, 2 *Cor.* 11. 32. 33. But if God call us to suffer, if it appear to be his will, if it cannot be avoided without dishonouring of God and his Gospell, in this case we must

be willing to ſubmit unto God, and to be obedient unto death as Chriſt was, to lay down our lives for God, and for his truth as Chriſt did: *Fight the good fight of faith, lay hold on eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many Witneſſes. I give thee charge in the ſight of God, who quickneth all things, and before Ieſus Chriſt, who before* Pontius Pilate *witneſſed a good confeſſion, that thou keep this Commandement without ſpot, unrebukeable, untill the appearing of our Lord Ieſus Chriſt,* 2 Tim. 6. 12, 13, 14. As if the Apoſtle ſhould ſay, Chriſt bare witneſſe to the truth before *Pontius Pilate* unto death; ſo muſt we alſo, if need be, bear witneſſe to it, though we die for it: *He that loveth his life* (to wit, inordinately, ſo as that he will not part with it when God doth call for it, but doth preferre it before Gods glory, he that ſo loveth his life) *ſhall loſe it; and he that hateth his life in this world, ſhall keep it unto life eternall,* Joh. 12. 25. See the like ſaying, *Mat.* 16. 25. & 10. 39. And Chriſt would have all that take upon them the profeſſion of his Name, to conſider this, that for his ſake they muſt be ready (if the caſe ſo require) to forgo whatſoever is neare and deare unto them, even life it ſelf. So S. *Luke* ſhewes us, ſaying, *And there went great multitudes with him, and he turned & ſaid unto them, If any man come to me, & hate not his father, and mother, and wife, and children, and brethren, and ſiſters, and his own life alſo, he cannot be my Diſciple,* Luk. 14. 25, 26.

THE

THE FIFTEENTH SERMON.

PHILIP. 2. 8. *Even the death of the Crosse.*

THus the Apostle shews the greatnesse of Christs humiliation and obedience, in that he not only humbled himself, and was obedient unto death, but such a kind of death, *even the death of the Crosse*, that is, death on the Crosse, he was crucified, nailed alive to the Crosse, and so did hang upon the Crosse untill he died. This point then offers it self to be considered, That Christ was obedient even to the death of the Crosse.

In the handling of this point I shall shew, 1. That Christ suffered death on the Crosse. 2. That this was a great aggravation of Christs suffering. 3. What use is to be made of the point.

For the first, That Christ suffered death upon the Crosse, it is a thing clearly recorded by all the foure Evangelists, So *Paul* in his Epistles often speaks of the Crosse of Christ (that is, of Christs death on the Crosse) and of Christ crucified. See 1 Cor. 1. 18. 23. & 2. 2. 8. Gal. 6. 14. Phil. 3. 18. So *Peter* saith, that *Christ bare our sins on his body on the tree*, that is, on the Crosse, 1 Pet. 2. 24. *David* also prophecied of this, saying, *They pierced my hands, and my feet*, Psal. 22. 16. He spake those words prophetically in the person of Christ, as the very beginning of the Psalm doth shew, *My God, My God, why hast thou forsaken me?* which words (as the Evangelists record) Christ uttered, when he was upon the Crosse. So v. 18. *They part my garments among them, and cast lots upon my vesture.* Which (as appears likewise by the history of the Gospell) was fulfilled in Christ, when he was crucified.

Christ also himself did foretell what kind of death he should suffer, to wit, the death of the Crosse. *Behold* (said he to his Disciples) *We go up to Jerusalem, and the Son of man shall be betrayed unto the chief Priests, and to the Scribes, and they shall condemn him to death. And they shall deliver him to the Gentiles to mock, and to scourge, and to crucifie him.* Mat. 20. 18, 19. So Joh. 12. 32, 33. *And I, if I be lifted up, will draw all men unto me.* That by his *lifting up* he meant lifting up upon the Crosse, to die upon it, the Evangelist immediately declares, saying, *This he said, signifying what death he should die.*

Christs death upon the Crosse was likewise typified, and prefigured by the brazen Serpent, of which we read, *Num.* 21. There the sacred history tells us how God when the Israelites sinned against God, and provoked him by murmuring, he plagued them by sending fiery Serpents among them; but in wrath remembring mercy, he commanded *Moses* to set upon a pole a brazen Serpent (the similitude of a serpent made of brasse) that whosoever was stung by a fiery serpent, by looking up to that brazen serpent might be made whole: This brazen serpent so lifted up, was a type and figure of Christ lifted up upon the Crosse, that whosoever are stung by that old serpent the devill, may look up to him with the eye of faith, and be saved. This Christ himself doth signifie unto us, saying, *As Moses lift up the Serpent in the wildernesse, so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have everlasting life,* Joh. 3. 14, 15.

Ob. But it may be objected, that among the Jews this kind of death was not in use. The Iewish Talmud tells us, that they had foure kinds of capitall punishments, to wit, stoning, burning, killing with the sword, and strangling. They make no mention of crucifying; neither do we find it mentioned any where in the old Testament. There indeed we read of hanging, but it was not a hanging of any whilest they were alive, but only a hanging of them after that they were otherwise put to death, to wit, for the greater infamy of those who were hanged, and for the greater terrour of others. *Joshua* first smote and slew the five Kings of *Canaan*, and then hanged them upon trees untill evening; for by the Law, *Deut.* 21. 23. none

Sanhedr. c. 7.

23. none were to hang longer, *Jos.* 10. 26. This hanging was quite another thing much different from crucifying. For they that were crucified were hanged alive, being nailed to a crosse, and so did hang untill they were dead. It's said indeed that the Iews slew Christ, and hanged him on a tree, *Act.* 5. 30. & 10. 39. But that is not so to be understood, as if they did first slay him, and then hang him on a tree; that had not been crucifying; neither doth that agree with the sacred history of the Gospell. The meaning of those places is, that they slew him by hanging him on a tree. The particle *and* in those places is exegeticall or explicative rather then copulative, it shews how they slew him, to wit so, as that they hanged him on a tree.

Answ. Some of the Iewish Rabbines indeed think by this argument (to wit that crucifying, or putting to death by hanging upon a Crosse, was not used among the Iews) they think (I say) to convince the Gospell of falshood: but they bewray either their ignorance or malice, or both. For in the time of our Saviour, and some while before, the Iews were under the power and jurisdiction of the Romanes, as appears not only by the new Testament, *Luk.* 2. 1. 4. 5. & 3. 1. and so other places; but also by forraign Writers, as *Josephus* a Iew, and *Tacitus* a heathen man. Now crucifying was a punishment, which was much used among the Romanes; and they brought it into use among the Iews, when they had dominion over them. And those forementioned Authors, to wit *Josephus* and *Tacitus*, do both of them record how Christ was put to death by *Pontius Pilate*, being Governour in Iudea under the Roman Emperour *Tiberius*; and one of them, namely *Iosephus*, expressely saith that *Pilate* caused him to be crucified. Christ himself foretelling his death, and the manner of it, shewed how it should come to passe, that he should be crucified, to wit, that the Iews should deliver him to the Gentiles, namely the Romanes, and they (as their custom was) should crucifie him, *Mat.* 20. 18, 19. So it was, as the Evangelists relate. Pilate *willing to content the people, released* Barabbas *unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away, &c. And when they had mocked him, they took off the purple robe from him, and put his own*

R. Lipman *in Nizzaction, ut est apud Munster. in* Mat. Hebr.

Ioseph. *Antiq. l.* 18. *c.* 4. *Tacit. Annal. l.* 15.

clothes on him, and led him out to crucifie him, Mar. 15. 15, 16, 20. S. *John* also having said, that *Pilate* bade the Iews take Christ, and judge him according to their Law, and that the Iews answered, that it was not lawfull for them to put any man to death; he addes, *That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die*, Joh. 18. 31, 32. Christ had signified, that he should die the death of the Crosse, which was fulfilled by the Iewes delivering of Christ unto *Pilate*, who being a Roman, condemned him to that kind of death, which was in use among the Romans: *Peter* indeed told the Jewes, that they had crucified Christ, *Acts* 2. 22, 23. 36. & 5, 30. But that was because it was done thorough their instigation. See *Luk*. 23. 20, 21, 22, 23, 24. And *Acts* 3. 13, 14, 15. the Jewes are justly charged with it, because they were the workers and procurers of it. Thus then the objection is sufficiently answered, and the first thing propounded is sufficiently cleared, to wit, that Christ suffered death on the Crosse.

2. The next thing to be considered is, that this was a great aggravation of Christs suffering: The Apostle (we see in the Text) aggravates his suffering by this, that he not only suffered death, but *even the death of the Crosse*. This death was more grievous then other kinds of death in divers respects: For, first, it was a more painfull death; *He indured the Crosse*: So it is said of Christ, *Heb*. 12. 2. which intimates that the death of the Crosse was very grievous and hard to be indured. It is grievous to indure any death that is violent, but especially the death of the Crosse; to have the hands and the feet (which by reason of the multitude of sinewes, are of all parts most sensible of pain) pierced thorough with nails, yea digged, as the word used *Psal*. 22. 16. doth indeed signifie, and so to be fastened to a Crosse, and to hang for many hours together, this must needs be very dolourus and painfull: The Latine word for a Crosse comes of a word that signifieth torment, of all punishments that of the Crosse was accounted most bitter and most tormenting. And in the Scripture-phrase the Crosse is put for all affliction whatsoever; *If any man will come after me* (said Christ) *let him deny himself, and take up*

כארו Lxx. ὄρυξαν. Vulg. Lat. *Foderunt. Crucis nomen à cruciatu*. Lipsius de cruce. *Acerbissimum inter supplicia censebatur*. Lips. Ibid.

up his Crosse and follow me, Mat. 16. 24. And Luke 14. 27. *Whosoever doth not bear his Crosse, and come after me, cannot be my Disciple.* For one to beare his Crosse, is as much as patiently to indure any affliction that shall come upon him.

2. The death of the Crosse was a most shamefull death: It is said of Christ, that he *indured the Crosse, despising the shame*, Heb. 12. 2. Any death that is inflicted as a punishment, is ignominious, and carries shame along with it, but the death of the Crosse especially; it was called *a slaviſh punishment*, because it was at first only inflicted on slaves, afterwards it was also inflicted on others, yet but seldome, and only on such as were notorious malefactors, as robbers, murtherers, and renegadoes. When *Verres* being the Romane Governour in Sicilie, put some of the Romanes to this kind of death, *Cicero* pleading against him, aggravated this as a most great and horrid crime. *It is a hainous thing* (said he) *to bind a Romane Citizen, a great wickednesse to scourge him, almost as bad as murthering ones own father to put him to death: What then shall I call it to hang him on the Crosse? Such a detestable act cannot by any word be sufficiently expressed.* What manner of persons they did use to inflict this death of the Crosse upon, we may see by those who were crucified together with Christ; *There were there two thieves crucified with him, one on the right hand, and another on the left*, Mat. 27. 38. They were thieves, robbers, murtherers, as the word in the Originall doth import: The word in the singular number used of *Barabbas*, is rendred *a robber*, Joh. 18. 40. And of this same *Barabbas* Acts 3. 14. it is said, that he was *a murtherer*. It is said of *Constantine* the first Emperour that made publike profession of Christianity, that in honour of Christ he took away this kind of pu-

Servile supplicium. Lipſ. de cruce.

Primum receptum in servos iisq; quodammodo approbrium. Ibid.

Etsi interdum & in liberos homines sic animadversum reperio; sed rarò, non nisi ob insigne scelus, ut in latrones, grassatores, & transfugas. Lipſ. Ibid.

Facinus est vinciri civem Romanum, scelus verberare, prope parricidium necare: quid dicam in crucem tollere? Verbo satis digno tam nefaria res appellari nullo modo potest. Cic. in Ver. Orat. 3.

nishment, (crucifying) so that since it hath not been used as before it was.'

3. It was a more cursed death. *For he that is hanged, is accursed of God*, Deut. 21. 23. Every death inflicted as a punishment due to him, on whom it is inflicted, is a token and testimony of Gods curse. But hanging more especially it exposing a man more then ordinary to the open view of all, to take notice of him, as one whom God hath accursed. This I take to be the reason, why he that is hanged, is rather then any other, said to be accursed of God, because he more especially is made a spectacle of Gods wrath and indignation against him. *Christ* (saith S. *Paul*) *hath redeemed us from the curse of the Law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree*, Gal. 3. 13. The Apostle there alledgeth that of *Moses*, and thence sheweth why Christ suffered on the Crosse rather then otherwise. Other reasons some give, *viz.* that * as death came by a tree, so life also might come by it: and that as Satan vanquished man by a tree, so Christ by the same means might vanquish Satan. But although Gods wisdome and power in so ordering it, may thus be observed, yet the Scripture doth not assign these reasons; but only the other, to wit, that so it might appear that Christ bare our sins, and the curse that was due unto us for them.

* *Obediens factus? Usque ad mortem, mortem autem crucis, eam, qua in ligno fuerat, inobedientiam sanans.* Iren. l. 5. *Vti quemadmodum per lignum facti sumus debitores Deo, per lignum accipiamus nostri debiti remissionem. Ibid.* ὥσπερ διὰ τῆ ξύλυ ἡ πλῶσις, ὕτο διὰ τῆ ξύλυ ἡ ἀνόρθωσις. *Theophyl. ad* Ioh. 19. 15.

Vse. 1. What comfort then is here for us. 1. in all spirituall conflicts, in all distresses of consciences? Seeing Christ hath not only suffered, not only suffered death, but even the death of the Crosse for us. Therefore if that old Serpent the devill sting us, let us by faith look upon this brazen Serpent, Christ lift up upon the Crosse, and then we shall be safe. Christ being crucified for us, *hath blotted out the hand-writing of Ordinances that was against us, which was contrary unto us, and hath taken it out of the way, nailing it unto his Crosse. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it*, Col. 2. 14, 15.

2. In

2. In all outward troubles and afflictions. Do we suffer pain? Do we suffer shame? Why? did not Christ so before us? Yea, what is our suffering in comparison of his suffering? Therefore *let us run with patience the race that is set before us, Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him endured the Crosse, despising the shame,* &c. Heb. 12. 1, 2. *Paul* though he suffered never so painfully, never so shamefully, yet gloried in Christ crucified, and abhorred to glory in any thing besides. *God forbid* (saith he) *that I should glory in any thing, save in the Crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world*, Gal. 6. 14. We read that when the Israelites passing through the wilderneſſe towards *Canaan*, came to a place where was water, but bitter, that they could not drink of it, *Moſes* (as the Lord appointed) caſt in a tree into the water, and ſo it became ſweet. So whatſoever bitter waters of affliction we meet with, as we paſſe thorough the wilderneſſe of this world unto the heavenly *Canaan*, let us caſt into them the tree on which Christ ſuffered, let us meditate of Christs ſuffering upon the Croſſe, and this will ſweeten all. Christ by his curſed death which he ſuffered, hath taken away the curſedneſſe of all our ſuffering, ſo that all ſhall work together for our good, *Rom.* 8. 28. Exod. 15. 23. 25.

Vſe 2. Therefore let us labour and have a care to know Christ crucified; let all our thoughts and meditations be taken up about him. *I determined* (ſaith S. *Paul*) *to know nothing among you, ſave Jeſus Chriſt and him crucified*, 1 Cor. 2. 2. He means that all his preaching and teaching among them, ſhould aim at this, that they might rightly know Jeſus Chriſt and him crucified. The preaching of Christ crucified is that *fooliſhneſſe of preaching* (as the world accounts it) *by which it pleaſeth God to ſave them that believe*, 1 Cor. 1. 21. *For the preaching of the Croſſe* (ſaith he there v. 18.) *is fooliſhneſſe to them that periſh, but unto us which are ſaved it is the power of God.* So again v. 23. & 24. *But we preach Chriſt crucified, unto the Jews a ſtumbling block, and to the Greeks fooliſhneſſe, But unto them which are called both Jews and Greeks, Chriſt the power of God, and the wiſdome of God.* True it is, we preach

Chriſts

Christs Incarnation, and the holinesse of his conversation whilest he lived upon earth, his Resurrection, Ascension, &c. yet still with reference to his Crosse, either as going before, and making way for it, or as following after, and shewing the efficacy of it. Yea, we preach the Law, but with reference to Christ crucified, either to convince of sin, and so to shew the need of Christ, or to preserve from sin, and to conform unto Christ. *By the law is the knowledge of sin*, saith the Apostle, Rom. 3. 20. And so the Law is the rule of righteousnesse, according to which Christ himself did walk, and so must they that are in Christ. *He that saith he abideth in him, ought himself to walk, even as he walked*, 1 Joh. 2. 6. *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandements of God*, 1 Cor. 7. 19. *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh thorough love*, Gal. 5. 6. *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new Creature. And as many as walk according to this rule* (viz. of a new creature, of faith that worketh thorough love, and of the keeping of Gods Commandements), *peace shall be upon them, and mercy*, &c. Gal. 6. 15. 16. In a word, as Christ was crucified, so also must we be crucified, or els Christ crucified shal profit us nothing. *Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*, Rom. 6. 6. *I am crucified with Christ; nevertheless I live, yet not I but Christ doth live in me, and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me*, Gal. 2. 20. *And they that are Christs have crucified the flesh with the affections and lusts*, Gal. 5. 24. Such as wilfully give themselves up to evill and sinfull courses, are *the enemies of the Crosse of Christ*, as the Apostle calls them, Phil. 3. 18. They do what in them lies, to make the Crosse of Christ of no effect. *For he his own self bare our sins in his body on the tree, that we being dead unto sin, should live unto righteousnesse*, 1 Pet. 2. 24.

Terret ac fugat daemonas; pellit morbos & omnia mala; sanctificat ea, quibus imprimitur. Bellarm.

Caution. But let us take heed and beware of the superstition and idolatry of the Papists, who adore the Crosse, and make an Idoll of it. *Bel larmine* sticks not to affirm, that the

signe

signe of the Crosse doth affright and chase away the devills, drive away diseases, and all evills, and sanctifie those things upon which it is imprinted. But the Scripture doth teach us otherwise, viz. that it is faith in Christ crucified, and not the signe of the Crosse, whereby we must resist Satan, and whereby we must obtain of God whatsoever is requisite and needfull for us. *The devill your adversary goeth about like a roaring Lion, &c. Whom resist stedfast in the faith*, 1 Pet. 5. 8, 9. *Whatsoever you shall ask the Father in my Name, he will give it you*, Joh. 16. 23. Again we must also take heed and beware of the blasphemy of the Socinians, who hold that Christ suffered death, even the death of the Crosse, only to confirm his Doctrine, and to give us an example, but not to bear the curse that was due unto us, and so to satisfie the justice of God for us. But what more repugnant to the Scripture, which saith that Christ was made sin (that is, a * sacrifice for sin) and a curse for us, 2 *Cor.* 5. 14. *Gal.* 3. 13. I conclude with the words of *S. Peter*, *Ye therefore beloved, seeing ye know these things before, beware least ye also be carried away with the errour of the wicked, and fall from your own stedfastnesse: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and for ever, Amen.* 2 Pet. 3. 17, 18.

* In the Hebrew the word that signifieth sin, is often put for a sacrifice for sin.

THE SIXTEENTH SERMON.

1 Cor. 15. 4. *And that he was buried.*

THe Apostle here in the beginning of this Chapter puts the *Corinthians* in mind of the Gospell which he had preached unto them, and rehearseth some of the chief heads of

of it, amongst the rest this of Christs buriall, so that this is a point for Ministers to preach, and for people to think of, viz. That Christ was buried.

Doct.

This is recorded by all the Evangelists; and it was also long before spoken of by the Prophet *Isaiah*, *And he made his grave with the wicked, and with the rich in his death*, Esa.53.9. It was likewise prefigured in that which happened to the Prophet *Jonas*; *For as* Jonas *was three dayes and three nights in the Whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth*, (that is, in the grave) said Christ, *Mat.*12.40.

Ob. It may be objected, that such as were crucified as Christ was, did not use to be buried, but were wont to hang upon the Crosse untill they rotted, and to that end there were Souldiers appointed to watch them, lest any should come to take them away to bury them. Thus they used to deal with those that were crucified, as they relate who are versed in the Antiquities of the Romanes, among whom crucifying was in use, and so (as before was shewed) they having dominion over the Jews, by that means it was that Christ was crucified.

Solenne illud fuit, crucifixorum corpora militari custodiâ signari, donec putruissent, ne quis ea ad sepulturam detraheret. Lips.

Ans. I answer, that although that were the custome of the Romanes not to permit those whom they did crucifie to be buried, yet they were so indulgent to the Jews as to suffer them to observe their owne Lawes which God prescribed unto them. Now one Law which the Jewes were to observe, was this, that if any were hanged on a tree, he should not hang all night, but be taken down at even, *Deut.*21.23. And so S. *John* relates, that the Jewes came to *Pilate* and desired him *that the bodies* (of Christ, and the other that were crucified with him) *might not remain on the Crosse on the Sabbath day*, which was the day after they were crucified, *Joh.*19.31. There was then more especiall cause why they desired to have the bodies taken down, because besides that Law in *Deuteronomie* before mentioned, the day after was the Sabbath day, and an extraordinary Sabbath (as it is there said, *for that Sabbath day was an high day*) by reason of

of the feast of the Passeover, which also was at that time. But by this place of the Evangelist we may see that the Romans were not so strict with the Jewes, but that they would let them injoy their liberty in things that did concern their Religion. And moreover the Evangelists shew that there was speciall leave given by *Pilate* the Romane Governour for Christs buriall, *Joh.* 19. 38. And the like may be seen in the other Evangelists.

It was meet that Christ should be buried: First, for the greater certainty of his death, that it might the better appear that he was dead indeed, and not in appearance only; for none use to be buried, but such as are first dead: And *Pilate* was very carefull to be certified first of Christs death, before he would give leave that he should be buried, *Mar.* 15. 43, 44, 45.

2. For the greater certainty of his Resurrection: And in this respect the Evangelists observe not only that Christ was buried, but also they record the circumstances of his buriall, and shew how he was buried, *viz. In a new sepulchre wherein never man was laid*, Joh. 19. 41, 42. That so none might cavill, and say, it was not Christ, but some other that did arise from the dead; and that none also might pretend that Christ did not rise by his owne power, but by the touch of some other who had been buried in the same grave before: As we read of one, who being cast into the grave where the Prophet *Elisha* was buried, by the touch of the dead bones of the Prophet revived, 2 *King.* 13. 21.

ἵνα μὴ συκοφαντιθῇ ἡ ἀνάστασις, ἄλλου τινὸς ἀναστάντος. Theophylact. ad loc.

And again, the Evangelists record that Christ was laid in a sepulchre which was hewen out of a Rock, and that a great stone was rolled to the door of the sepulchre, and that the stone vvas sealed, and a watch set to keep the sepulchre, *Mat.* 27. 60, 66. So that it could not with any probability be pretended that either by undermining or otherwise, Christ was stolne out of the sepulchre.

3. Christs burial was a further degree of his humiliation: It was much for him to die, and more to die the death of the Crosse, and yet more to condescend and stoop so low, as to be laid in the grave the common receptacle of the dead. *Job* speaking of a man that is high and eminent in the world vvhile he liveth, shevves that yet vvhen he dieth he shall

shall be brought so low as to be laid in the grave: *Who shal declare his way to his face? and who shal repay him what he hath done? Yet shall he be brought to the grave, and shal remain in the tomb, the clods of the valley shall be sweet unto him,* &c. Iob 21.31,32,33.

4. This served to make Christs victory over death, & *over him that had the power of death*, that is, the Devill, the more glorious; that he not only died, but also was buried, death seemed to have ful conqueſt over Christ, having gotten him into its den, yet even there did Christ vanquish and subdue it: Thus did he most gloriously triumph, fulfilling that, *O death, I will be thy plague, O grave, I will be thy destruction*, Hos. 13.14.

Vse 1. This point concerning Christs buriall doth make much for the confirming of our faith in Christ, to assure us that our sins are fully expiated and abolished by Christ, that as they were nailed to his Crosse, *Col.* 2.14. so also buried in his grave, never to rise up against us to our condemnation. Christ bare our sins in his body on the tree, 1 *Pet.* 2. 24. Therefore Christ being buried; our sins also were buried with him, so that we being united by faith unto Christ, and having interest in him, we are freed from sin, and need not fear the imputation of it. *Ioniah* being cast into the sea, and buried as it were in the belly of the fish, presently the storm ceased, and the Sea was calm. So Christ being laid in the grave and buried, our consciences, though otherwise by reason of the guilt of sin full of vexation and horror, have good cause to be calm and quiet.

Ion. 1.

Vse 2. Again, here is good comfort and incouragement

ragement for us (if we belong to Christ) against the fear of death, and the horrour of the grave. Christ hath grapled with death and the grave, and hath overcome them, and therefore we need not to be afraid of them, Christ having followed death into its den; and there gotten victory over it. we may assure our selves, that though death prevail so far over us, as to draw us into it's den, yet it shall not be able to keep us there, but Christ will make good that which is promised, Hos. 13.14. *I will ransome them from the power of the grave, I will redeem them from death.* So Christ assures us, that *the houre is coming in the which all that are in the grave shall hear his voice, and shall come forth,* Joh. 5. 28. 29. In like manner the Apostle saith, *Then shall be brought to passe the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be unto God, who giveth us victory thorough Jesus Christ our Lord,* 1 Cor. 15. 54, 55, 56, 57. The graves of the Saints are called beds wherein they lie and rest for a while, but at length arise and come out of them. *They shall rest in their beds,* Isai. 57. 2. So by Ecclesiasticall writers burying places are expressed by a word that properly signifies places to sleep in, even as in Scripture death is usually termed sleep. κοιμητήρια. Cæmiteria.

Vse 3. But if we would have such hope in Christ, in that he was buried, then we must be conformed unto him in respect of his burial; as he was buried literally, so must we be buried mystically. *We are buried with him by baptisme,* saith he

the Apostle, Rom.6.4, Our Baptism is a seal of our ingrafting into Christ, and of our communicating with him, and conforming unto him even in his buriall. So Col.2.12. *Buried with him in baptisme*. This is in respect of *our old man*, as it is called, *Rom.* 6.6. that is, our corrupt nature, this must be crucified, mortified and buried, so as *not to serve sin*, as there the Apostle doth expresse it. Even as a dead body is laid in the ground, and overwhelmed with earth, so the corruption that is in us, must be subdued and brought under, that it may not reign in us, nor have dominion over us. *Let not sin therefore reign in your mortall body*. Rom.6.12. The greatest tyrants and oppressours being in the grave, all their tyranny and oppression ceaseth. *There the wicked cease from troubling*, Job.3.17. So we being in the sense before expressed, by way of analogy and resemblance buried with Christ, sin shall not have that power over us, as over the unregenerate. I say, not so, as over the unregenerate. But we must not think that whiles we are here, we can be so conformed unto Christ, so dead and buried with him as to be without sin, to be quite free from it. No, *If we say that we have no sin, we deceive our selves* 1 Joh.1.8. *In many things we offend all*, Iam.3.2. But if we have the spirit of Christ (*And if any have not the spirit of Christ, the same is none of his*, Rom.8.9.) then we are so in a spirituall sense dead and buried with Christ, as not to be under the reigning power of sin, and the dominion of it. *Sin shall not have dominion over you, for you are not under the Law but under grace*. Rom. 6.14.

Again

Again, there is not the like reason of spirituall death and buriall, and of that which it corporall. For corporal death and buriall is finished at once; but not so that which is spirituall; this is done by degrees, by little and little: He that is already dead and buried in a spirituall sense, that is, he whose old man, whose imbred corruption is as it were put to death, and laid in the grave, yet must still die in that kind, and be buried still more and more, because he hath still some reliques of the old man, still some sin and corruption remains in him. The Apostle having said, *ye are dead*, Col. 3. 3. Yet addes v. 3. *Mortifie therefore your members which are upon the earth; fornication, uncleanesse*, &c.

But let us consider this; we professe our selves Christians, Disciples, and followers of Christ, and so consequently dead and buried with him. If then we walk in sin, we make our selves prodigious: for is it not a prodigious thing for one that is dead and buried, yet to walk as if he were alive? O then as we have put on Christ by profession, and so at least *all that are baptized into Christ, have put on Christ*, Gal. 3. 27. Let us also put on Christ by imitation, conforming our selves unto him, and walking as he walked. Of this putting on of Christ the Apostle speaks, and to it he exhorts saying, *Let us walk honestly as in the day, not in rioting and in drunkennesse, not in chambering and wantonnesse, not in strife and envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof*, Rom. 13. 13, 14.

Use 4. In the last place, the doctrine of Christs

burying may serve for our information. As 1. That it is a Christian course to bury the dead: Nature it self doth teach so much, and much more Christianity, that the dead ought to be buried. The Saints have shewed a speciall care to perform their duty in this respect. *Sarah* being dead, *Abraham* was very carefull to have her buried. *I am a stranger and a sojourner with you* (said he to the Hittites) *give me a possession of a burying place with you, that I may bury my dead out of my sight*, Gen. 23. 4. And it is observable, that he purchased nothing in the Land of Canaan, but only the place there spoken of to bury in. So *Stephen* being stoned to death, *devout men carried him to be buried*, Act. 8. 2. It's recorded of *Isaac* and *Ismael*, that when *Abraham* their Father was dead, they buried him, Gen. 25. 9. And so of *Iacob* and *Esau*, that they did the same for *Isaac*, Gen. 35. 29. Though *Ismael* and *Esau* were prophane persons (Gal. 4. 29. Heb. 12. 16.) yet they joyned with *Isaac* and *Iacob*, who were godly, in the burying of their Father: that therefore which we read in the Gospell, that when Christ called one to follow him, and he desired first to go and bury his Father, Christ said, *Let the dead bury the dead*; That, I say, is not so to be taken, as if Christ did condemn, or vilifie the office of burying the dead, as if this care did not become the godly. For (as the Apostle saith in another case) He that neglects this, *hath denied the faith, and is worse then an infidell*, because he omits that which even infidells will be carefull to perform: But it was only the intent and meaning of Christ, to teach that all carnall affections must be laid aside,

1 Tim. 5. 8.

ſide, and nothing muſt hinder us from following Chriſt, when he doth call, nor from doing that which he doth enjoyn. How far Chriſt was from intending to diſparage the office of burying the dead, may appear by that which he ſpake in defence of *Mary*, whom ſome excepted againſt, becauſe of the precious ointment that ſhe had powred upon him, ſaying, that it might better have been ſold, and the money given to the poor, *Let her alone* (ſaid Chriſt) *for againſt the day of my burying hath ſhe done this*, Joh. 12. 7. They are therefore inhumane, who not content with the death of thoſe whom they hate and perſecute, will not ſuffer them to be buried, or not to reſt when they are buried. This indeed is a puniſhment denounced againſt, and inflicted upon ſome for the example of others. *He ſhall be buried with the buriall of an aſſe, drawn and caſt forth beyond the gates of Jeruſalem*, Jer. 22. 19. *Their dead bodies ſhal be for meat to the fowls of the heaven, and to the beaſts of the earth*, Jer. 32. 20. *And as* Joſiah *turned himſelf, he eſpied the Sepulchers that were there in the mount, and he ſent and took the bones out of the Sepulchers, and burnt them upon the Altar, &c.* 2 King. 23. 16. God had long before declared, that *Joſiah* ſhould thus deal with the dead bones of Idolaters, 1 Kings 13. 2. But what doth this make for them, who deal thus even with the Saints, whoſe death is precious in the ſight of the Lord? This the Pſalmiſt complains ſore of, *The dead bodies of thy ſervants have they given to be meat to the fowls of the heavens, the fleſh of thy Saints unto the beaſts of the earth. Their blood have*

they shed like water round about Ierusalem, and there was none to bury them, Psal. 79. 2, 3. Thus barbarously did they of the Romish Church here in the time of Q. *Mary* deal with those worthy men *Bucer* and *Fagius*, they digged up their dead bodies out of their graves, and consumed them in the fire: and this inhumanity have some used towards the dead, out of a desire to revenge themselves on them to the uttermost; as it is said of *Sylla*, that he caused the dead body of *Marius* his adversary to be digged up. And so Pope *Sergius* the third is reported to have dealt in like manner with his Predecessour *Formosus*, whom he hated, because he had gotten the Papal dignity before him.

2 From Christs burying, we may learn that the custome of the Country (having nothing superstitious, nor uncomely in it) is in this respect to be observed: It is said that for the manner of Christs burying, it was *as the manner of the Iews was to bury* Joh. 19. 40. Whence *Austin* observes, *that in those offices that are performed to the dead, the custome of each Countrey is to be observed.*

In hujusmodi officiis quæ mortuis exhibentur, mos cujusque regionis est servandus. Aug.

Caution. But concerning buriall, this caution is requisite, not to think any therefore more aliens from Christ, if they be not buried at all, or but meanly buried; nor therefore to think any the nearer unto Christ, if they have a sumptuous and stately buriall. The Papists are very superstitious in this, thinking it to concern the welfare of the soul, to be buried rather in one

place

place then in another. Purgatory is the ground of this conceit, but Purgatory it self hath no ground in Scripture for it. The Scripture tells us, that when a man dies, as the body goeth to the earth, so the soul goes to God, *viz.* to be judged by him; neither shal the soul fare better or worse, whether the body be buried or not, or buried after this, or another manner. We read of the rich mans burying, *Luk.* 16. yet his soul went to hell: We read not of any buriall that *Lazarus* had, yet his soul was carried into *Abrahams* bosome. True it is, the Patriarks of old were very solicitous about their burying in the Land of Canaan, though they died out of it, *Gen.* 47. 29, 30, 31, & 49. 29 &c. And 50. 26. But that was not out of any superstitious opinion that they had, as if the welfare of their souls did depend upon the place where they were buried, but only to shew that they died in faith, being fully assured that God would at length perform what he had promised, *viz.* that he would give them (in their posterity) the Land of Canaan. *God will surely visit you*, said Joseph, speaking of this very thing, *Gen.* 50. 25. And besides they looked on Canaan, not as a bare earthly Countrey, but as a type of heaven. To conclude therefore, let it be our care to live and to die in faith, and then however it fare with us in respect of burial, we are happy, our souls enter into blisse immediately, 2 *Cor.* 5. 1. And so also shall our bodies at length be made partakers of it, 1 *Cor.* 15. 53. Eccl. 12. 7.

THE SEVENTEENTH SERMON.

PSA. 16. 10. *Thou wilt not leave my soul in hell.*

THE Article of Christs descending into hell, is grounded upon this Text, wherein as S. *Peter* shews, *Act.* 2. 25. &c. *David* spake concerning Christ. And therefore *Austin* might wel say, who but an infidel wil deny that Christ was in hell? For this, that Christs soul should not be left in hell, doth necessarily presuppose that his soul was in hell: For it is most irrational and absurd, to say that one shall be left there, where he never was, nor should be. All therefore (as *Bellarmine* observes) agree in this, that Christ some way, in one sense or other, was in hell. But for the manner how Christ was in hell, there is much difference among Divines; and all arises from the word *hell*, which some take in one sense, and some in another. I shall as briefly, and perspicuously as I may,

Quis nisi infidelis negaverit fuisse apud inferos Christum? Aug. Epist. 99.

Omnes conveniunt, quod Christus aliquo modo ad inferos descenderit. Bell. de Christi animâ lib. 4. cap. 6.

may set down the several opinions, that there are about this point, confuting those which I hold to be erroneous, and confirming that which I judge to be true.

First therefore, because the word *Hell* is sometimes in Scripture used metaphorically, for most great & grievous affliction, which is indured here in this life, (*the sorrows of hell compassed me about*, saies *David*, Psal. 18.5. So Psal. 116.3. *The pains of hell got hold on me.*) Some by Christs descending into hell spoken of in the Creed, understand the inward sufferings of Christs soul, which of all his sufferings were most grievous. But to omit other arguments against this opinion, it is sufficiently overthrown by this, that these words of *David* (*Thou wilt not leave my soul in hell*) as cited and expounded by *Peter* in the second of the *Acts*, are the ground of that Article in the Creed; for else it hath no ground in Scripture, as I think I am sure, there is no place which doth so clearly hold out unto us by necessary consequence Christs being in hell, as this doth. And therefore though *Calvin*, (a prime Author of this first opinion, and a man most deservedly renowned in the Church of God) spake consentaneously to his opinion, when in his Commentary upon this sixteenth Psalm, he liked not that upon occasion of these words of *David*, any should fall upon the point of Christs descending into hell, which is mentioned in the Creed, yet I can by no means assent unto him. For if not these words of *David* which we have now in hand, no place in all the Scripture (I dare say) will afford occasion to treat of the Article. But it

The first opinion about Christs descending into hell.

eppears that *Calvin* (being a man very acute) did well perceive that these words of *David*, *Thou wilt not leave my soul in hell*, as commented upon *Act.* 2. will not admit, that Christs descending into hell should be expounded of the sufferings of Christs soul. For by *hell* in the words of *David*, must needs be meant something that concerned Christ when he was dead: *Peter* tells us that in those words (*Thou wilt not leave my soul in hell*) David *spake of the Resurrection of Christ*, Act. 2. 31. Now if this, that Christs soul should not be left in hell, import that Christ should rise from the dead, then it must necessarily follow, that Christs being in hell, which is implied in *Davids* words, imports something that concerned him being dead: And consequently the sufferings of Christs soul, which were before his death, cannot be meant by it.

The second opinion.

Secondly, the Papists take hell here for *Limbus Patrum*, as they call it, a place where they say the souls of the godly that died before Christ, were. For they divide hell into four severall regions, 1. The hell of the damned, the place of eternall torment, 2. Purgatory, where they say the souls of such are as were not sufficiently purged from their sins, whiles they were upon earth, and therefore for the thorough purging of them, are there in torment equall for the time to that of the damned, 3. *Limbus Infantium*, a place where they place such Infants as die without baptisme, whom they make to suffer the losse of heaven and heavenly happinesse, but no pain or torment, 4. *Limbus Patrum*, where in like manner the Fathers before

before Christ (as they hold) were, suffering no pain, but only wanting the joys of heaven. To that place (say they) did Christs soul when it was separated from his body, descend, to deliver the souls from thence, and to carry them to heaven; this is their opinion, and their exposition of the Article of Christs descending into hell.

But not now to contest with them about those other regions of hell, *viz.* Purgatory and *Limbus Infantium*, as for this *Limbus Patrum*, it is a place of their own devising, we see no ground for it in Scripture, but strong reasons against it. For 1. Christs death was efficacious to believers before his coming, as well as it is now since his coming. *Jesus Christ yesterday, and to day, and the same for ever*, Heb. 13. 8. *We believe that thorough the grace of our Lord Jesus Christ, we shall be saved even as they*, said *Peter*, speaking of those that were before Christ. He doth but equall us to them in point of salvation thorough Christ.

2. The faithfull before Christ did account this life upon earth a pilgrimage, and did expect heaven as their country, when this life was ended. *These all died in faith* (it is spoken of *Abraham Isaac* and *Jacob*) *having not received the promises* (that is, the things promised) *but saw them afar off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a Countrey. And truly if they had been mindfull of that country, from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that*

is,

is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a City, Heb. 11. 11. 14, 15, 16.

3. *Abrahams* bosome (as the place is called, where the souls of the godly were before Christ) could be no such place as that which they call *Limbus Patrum*. For 1. *Lazarus* was carried thither by Angels, *Luk.* 16. 22. But Angels (the good Angels, as they were) should rather carry to heaven then to hell, as they make their *Limbus* to be. 2. It was a place of comfort, *Luk.* 16. 25. But where hell in Scripture is taken for a place of comfort, let them look. *Augustine* confesseth that he did seek, but could not find it; and thought this a good argument, why by hell should not be meant *Abrahams* bosom. 3. There was a great space, *a great gulfe* betwixt the place called *Abrahams* bosome where *Lazarus* was, and the place of torment where the rich man was, *Luk.* 16. 26. Whence also *Austin* inferreth that *Abrahams* bosome is no part, and as it were a member of hell, which the Papists make it to be. *Jansenius* a learned Papist (being much more ingenious then *Bellarmine*, and *Gregory Martin*, who would gladly fasten upon *Austin* that which is quite contrary to his meaning) confesseth that *Austin* by discourse and argumentation

Nondum inveni, & adhuc quæro, nec mihi occurrit Inferos alicubi in bono posuisse Scripturam duntaxat Canonicam, non autem in bono accipiendum sinum Abrahæ, & illam requiem, quò ab angelis pius pauper ablatus est, nescio utrum quisquam possit audire. Aug. de Gen. ad lit. l. 12. c. 33.

In his ipsis tanti magistri verbis, ubi ait dixisse Abraham, Inter vos & nos Chaos magnum firmatum est, satis, ut opinor, apparet, non esse quandam partem, & quasi membrum inferorum tantæ illius fælicitatis sinum. Aug. Epist. 99. Jansen. Concord. cap. 97.

tation did gather, that *Abrahams* bosome was no part of hell; neither doth he, nor any other that I know, indeavour to answer the reasons that induced *Austine* to be of this judgement.

4. Christ promised to the believing thief, saying, *This day shalt thou be with me in Paradise.* Now *Bellarmine* himselfe (handling another point) holds Paradise there to be heaven, as the word is used, 2 *Cor.* 12. 4. compared with v. 2. Now how doth this stand with that assertion of theirs, that the souls of the Saints were not in heaven untill Christs ascension? or that Christs soul went to *Limbus*, a place very farre distant and different from heaven? Some say, that the Thief to whom Christ spake, descended with Christ into *Limbus*, and that it was then Paradise when Christ was there: But this (as a reverend Author saith well) is to turn the third heaven into the third or fourth hell.

Bellar. de Beatitud. Sanct. l. 1. c. 3.

B. Usher of Christs descent into hell.

5. *Bellarmine* proves that the faithfull now since the coming of Christ, go immediately after death to heaven, (except Purgatory stop them a while) and that because God is not more prone and ready to punish, then he is to reward; therefore seeing the wicked go immediately to hell, there is no reason to conceive but that the godly go immediately to heaven. And that the wicked when they die go immediately to hell, he proves by the example of the rich man mentioned *Luk.* 16. Now if this argument be of force, (as I grant it is) then it proves as much for the faithfull that were before Christ: For that of the rich man, *Luk.* 16. shewes that then (before Christs

Bellar. de beat. Sanc. l. 1. c. 6.

Christs death) the wicked immediately after death went to hell, where the damned are in torment; and neither will the Papists however deny that. And therefore why should they deny that the godly then did go immediately to heaven, God being no lesse ready to reward, then to punish? These reasons there are against that *Limbus* which they speak of, and so against their Exposition of the Article of Christs descending into hell: But some Objections they make, which are to be answered.

Object. They object that *Gen.*37.53. *I will go down to the grave* (to hell, as they read it) *to my Son*, &c. Thus spake *Iacob* concerning his son *Ioseph*, when his brethren had sold him, and made *Iacob* believe that some wild beast had devoured him. The Hebrew word there used viz. *Sheol*, which we sometimes translate grave, somtimes hell, they say cannot there signifie grave, but must signifie hell, *viz.* that part of hell, which they call *Limbus Patrum*; *Iacobs* meaning (say they) was that he would go mourning thither, whither *Ioseph* (as he supposed) was gone before him: And they prove that the grave cannot there be meant, because *Iacob* imagined *Ioseph* torne in pieces by some wild beast, and so not to have been buried.

Answ. But this place makes nothing for their purpose; all that *Iacob* meant was, that in vain did they go about to comfort him, for he would not be comforted, but would mourn unto death, even as *Ioseph* (he thought) was dead: It's not unusuall for those that mourn for their friends being

being dead, to say that they will go unto them, meaning that they also will die as they died: As for the word *Sheol*, it signifies the estate of the dead, (as hereafter I shall shew) and so the grave, yet not properly an artificiall grave, but a naturall grave, such an one as nature one way or other doth provide for every one, whatsoever the manner of his death be. It's reported of the Hyrcanians, that they were so barbarous, as to cast dead bodies unto doggs to be devoured: And that thereupon *Diogenes* used to say, that if he were torne in pieces by dogs, yet he should have an Hyrcanian buriall; so if *Ioseph* had been devoured by a wild beast, the very belly of the beast had been a grave unto him.

Aben Ezra a Jewish Rabbin doth upon that very place *Gen.* 37.33. reprove them that take *Sheol* for hell. See *B. Usher* of Christs descent.

Object. But again, they object likewise that Joh. 14. 2. *I go to prepare a place for you*; thence they infer, that before Christs ascension none did go to heaven.

Answ. But this inference is not good; for (as was shewed before) Christs death, and so his resurrection and his ascension was effectuall from the beginning; as by vertue of Christs death the faithfull that were before Christ, had their sins remitted, so also by vertue of his ascension did they go to heaven.

Object. But (say they againe) the Scripture plainly tells us, that *the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing*; therefore during that time none did go to heaven.

Answ. This doth not follow; the meaning of those words is only this, (as *Aquinas* himself doth

Acquin. ad loc.

doth expound them) that Christ who is the way, as he stiles himself, *Ioh.* 14. 6. was not then in the time of the Law so clearly revealed, as now he is in the time of the Gospell; before he was set forth more darkly under types and figures, but now is plainly preached. And so much for this second Opinion touching Christs descent into hell.

The third Opinion. Thirdly, some taking the word *hell* for the hell of the damned, the place where the damned are in torment, (which is the most usuall acception of our English word *hell*) conceive and maintain, that when Christ died his soul went thither, there to triumph over Satan in his own Palace; and this they hold to be the meaning of that in the Creed, *He descended* into hell: But that ever Christ was in that hell, I can make no part of my Creed; for I see nothing in Scripture (upon which faith must be grounded) for it, but much against it.

1. The Hebrew word *Sheol*, and the Greek word *Hades*, which are translated *hell*, do not properly signifie the hell of the damned, but are of a more large extent, as I shall shew hereafter.

2. The foure Evangelists (as we use to call them) *Matthew*, *Mark*, *Luke* and *John*, writing professedly the History of our Saviour Christ from his Incarnation to his Ascension, do neither directly, nor by consequence, neither expressely nor implicitely record any such thing as his going to hell, as hell is taken for the place of torment. And it is observable, that S. *Luke* in his Pre-

Preface to his Gospell tells *Theophilus*, that he did write unto him that he might know the certainty of those things wherein he had been instructed, *Luke* 1.4. wherein he had been catechised, as according to the Originall it doth sound; so that Christs descending into hell in this sense, whereof S. *Luke* makes no mention, was no part of *Theophilus* his Catechism. περὶ ὧν κατηχήθης.

3. S. *Paul* rehearsing the chiefe heads of the Gospel which he preached to the *Corinthians*, mentioneth Christs death and buriall, and his resurrection, 1 *Cor.* 15.1,2,3,4. but for his going to hell according to this Exposition, he neither expresseth nor implyeth any such matter. So that it was no part of the Gospell which *Paul* preached to the *Corinthians*, and yet there was no deficiency in his preaching, it was sufficient to save them, v. 2.

4. These words of the Text in hand, *Thou wilt not leave my soul in hell*, together with S. *Peters* comment upon them, *Acts* 2. shew, that by *hell* is not to be understood the hell of the damned, according to this Exposition.

For, 1. It is spoken of as a great benefit, a matter of joy and rejoycing, that Christs soul was not left in hell; *Therefore my heart is glad, and my glory* [*my tongue*, Acts 2.26.] *rejoyced: my flesh also shall rest in hope; for thou wilt not leave my soul in hell, &c.* Psal. 16.9, 10. But is it to be accounted such a benefit, such a matter of joy and gladnesse for one not to be left in that place, to which he goeth to that end that he may triumph over his adversaries whom he hath conquered?

as

as they that imbrace this Expoſition ſay that Chriſt went to the hell of the damned, thereto triumph over the Devills.

2. S. *Peter*, Acts 2. 31. ſaith, *David* in theſe words, *Thou wilt not leave my ſoule in hell*, did ſpeak of Chriſts Reſurrection, and ſo to that purpoſe to prove the Reſurrection of Chriſt, S. *Paul Acts* 13. 35. doth cite the later part of the Verſe, *Thou wilt not ſuffer thy holy one to ſee corruption.* But Chriſts Reſurrection though it preſuppoſe his being in hell in ſome ſenſe, yet not in that ſenſe as hell is taken for the place where the damned are in torment: Chriſt might well enough as he did, riſe againe, and yet never be in that hell.

3. That hell that Chriſt was not left in, *David* was left in, elſe S. *Peter* could not argue as he doth, that *David* in theſe words, *Thou wilt not leave my ſoule in hell*, ſpake of Chriſt, and not of himſelfe; for that the words being underſtood of *David* are not true, but moſt true as underſtood of Chriſt: *Men and brethren*, ſaid *Peter* to the Jews, *let me freely ſpeak unto you of the Patriarch* David, *that he is both dead, buried, and his Sepulchre remaineth with us to this day; therefore being a Prophet, and knowing that God had ſworne with an oath to him, that of the fruit of his loines according to the fleſh, he would raiſe up Chriſt to ſit upon his Throne: He ſeeing this before, ſpake of the Reſurrection of Chriſt, that his ſoul ſhould not be left in hell, nor his fleſh ſee corruption*, Acts 2. 29, 30, 31. By *Davids* Sepulchre remaining with them, to that day, S. *Peter* means that *David* was left in the

the hell which he speaks of, and therefore did not speak of himself, but of Christ, who was not left in it. So *S. Paul* having cited the words immediately following these of the Text, *Thou shalt not suffer thy holy one to see corruption*, he also proveth that this was meant of Christ, and not of *David*; *For* David (saith he) *after he had served his own generation by the will of God, fell on sleep, and was laid with his fathers, and saw corruption: But he whom God raised again, saw no corruption*, Acts 13.35,36,37. *David* spake not of himself, but of Christ, when he said, *Thou wilt not suffer thy holy one to see corruption*, because *David* did see corruption, but Christ did not see it; so *David* spake not of himself, but of Christ, when he said, *Thou wilt not leave my soul in hell*; because *Davids* soul was left in hell, but Christs soul was not left in it: This is the Apostles argument, which necessarily evinceth, that by hell here spoken of, is meant some other thing then the place of torment; for *Davids* soule was not left in that hell, it never came into it; that hell belonging not to the godly and elect, but to the wicked and reprobate: Therefore neither is this the hell in which (as the words imply) Christs soule was for a while, though it did not remaine there.

5. This Exposition of Christs descending into the hell of the damned there to triumph, makes his descending into hell a part of his exaltation; for it's ones exaltation to triumph over his enemies. But Christs descending into hell expressed in the Creed, and intimated in the Scripture, was

a part of his humiliation. *Thou wilt not leave my soul in hell:* surely it was a part of Christs humiliation to be there, seeing he speaks of it as a benefit, and an argument of his joy and gladnesse (as before noted) that he was not to be left there. Besides, Christs Resurrection was the beginning, and the first step of his exaltation, & therefore what went before his Resurrection, as his descending into hell did, belonged to his humiliation. The Apostle saith that *Christ humbled himself, and became obedient unto death, even the death of the Crosse*, Phil. 2. 8. And it is unquestionable, that Christs death was a part; and a chief part of his humiliation. Therefore so long as he remained dead, that is, untill his Resurrection, he was in the estate of humiliation.

τέλος δὲ τῆς πάθους ἡ ἐκ νεκρῶν ἀνάστασις ἦν. Euseb. Demonst. Evang. lib. 10.

6. It appears by Scripture, that when Christ died his soul went to heaven, and therefore not to hell, as taken for the place of torment, which is most opposite and contrary unto heaven. *This day shalt thou be with me in Paradise*, said Christ to the penitent malefactour. Therefore Christs soul being separated from his body, went to Paradise, which is all one with the third [that is, the highest] heaven, as was before shewed. Some answer that Christ meant of himself in respect of his divine nature, which is in all places, and in Paradise or heaven in a more especiall manner; in that respect (they say) Christ did promise the repentant thief that he should be with him that day in Paradise. But first, *Bellarmine* doth well refell this answer; for that Christ promised that the thiefe should be where he was; but in respect of his divine

Bellar. de Beatitud. Sanct. l. 1. c. 3.

vine nature, Christ was with the thief here in this world, even then when he played the thief; so that in this sense Christ in those words (*with me*) had promised no new thing unto him. 2. The word of Christ cannot without doing violence unto them be otherwise taken, then to import this, that as the thief was then in respect of the body, partner with Christ in pain and torment, so that same day both their souls should be together, where they should injoy blisse and happinesse. Some therefore yeelding that those words, *with me*, have reference to Christ in respect of his soul, say that Christs soul betwixt his death and his Resurrection, might be both in heaven, and in hell the place of torment, one while in the one, another while in the other. But this is a groundlesse conjecture, the Scripture *Act.* 2. clearly enough sheweth, that Christs soul from the time of his death was in the hell that it speaks of, untill the time of his Resurrection. Again, some of the ancients do not without cause infer from those words of Christ, which he spake when he gave up the Ghost, *Father into thy hands I commend my spirit*. For though Christs soul even in the hell of the damned, might yet be said to be in the hands of the Father, yet much rather might it be said to be in his hands, being in heaven.

Videtur quòd usque ad horam resurrectionis. manserit in inferno. Aquinas part. 3. qu. 5. art. 4.

Eusebius Emisenus, τὸ πνεῦμα ἀνὼ, καὶ τὸ σῶμα ὅπῃ σαυρῷ ὑπὲρ ἡμῶν.

Some arguments used in defence of this opinion are to be answered.

Ob. As first that drawn from Mat. 12. 40. *As* Jonas *was three*

Juenricus. *Tunc clamor Domini magno conamine missus, Ætheriis animam comitem commiscuit auris.*

daies and three nights in the belly of the whale, so shall the son of man be three daies and three nights in the heart of the earth: Here by *the heart of the earth* they understand hell, the hell of the damned, which they suppose to be in the heart, or midst of the earth. The Papists also make use of this place for their *Limbus* before spoken of; but it makes for neither opinion. For 1. The Scripture doth not declare where hell (the place of torment, to which the Papists make their *Limbus* to be contiguous) is seated. *Qui ignis (gehenna) cujusmodi, & in quâ mundi, vel regionum parte futurus sit, hominem arbitror scire neminem, nisi fortè cui Spiritus divinus ostendit.* *Aug. de Civ. Dei lib. 20. cap. 16.* *Austin* speaking of the fire of hell, saith, that he supposed no man could tell of what kind it is, or in what part of the world, except perhaps Gods spirit did reveal it. 2. In those words of Christ which are objected, by *the heart of the earth* is meant the grave. For Christs abiding so long in the heart of the earth, was to be a sign to the Jews (as the context sheweth) therefore it was to be a thing apparent unto them, which his abiding so long in the grave was, but not his abiding so long either in Limb, or in the hell of the damned. For if ever Christ were there, yet it was more then the Jews could see, but they might see that at such a time he was laid in the grave, and that he continued there untill such a time after.

Ob. Against this it is objected, That the heart is put for the midst of a thing, and therefore the grave being not the midst of the earth, cannot be the heart of it.

Answ. But in the Scripture that part of a thing which

which is betwixt the extremes, though it be not equally distant from the extremes, is called the midst, or the heart, *Ezek.* 14. 14. 16. 18. 20. where its said, if *Noah*, *Daniel* and *Job* were in it, &c. in the originall it is word for word, *in the midst of it*; where by the midst of the Land is not meant precisely the middle part of the Land, but any place within it. So *Ezek.* 27. 4. Tyrus is said to be *in the midst of the sea*; in the originall (as the margent notes) it is, *in the heart of the sea*. Yet this heart or midst of the sea was not exactly the middle of it; for Tyrus as it is said there v. 3. was *situate at the entry of the sea*. בתוכה

Ob. But *Bellarmine* yet further objects, that Christs sepulcher seems to have been above the earth, and not at all within it, because it was hewn out of a rock, as the Scripture telleth us.

Answ. But this hindreth not why it might not be within the earth; and that it was so, the Scripture sheweth, relating how a great stone was rolled to the mouth of the sepulcher, *Mat.* 27. 60. and that *John* stooped down to look into the sepulcher, *Joh.* 20. 5. These circumstances argue that the sepulcher was beneath in the earth, and therefore might well be called *the heart of the earth*.

Ob. Again they argue from *Ephes.* 4. 9. where it is said, That Christ *descended into the lower parts of the earth*, which some will have to signifie hell, the place of torment, and the Papists will have *Limbus Patrum* to be meant.

Answ. But 1. why the *lower parts of the earth*

should denote the hell of the damned, or *Limbus Patrum* (if there had been any such place at all) I do not see, it being unknown to us [as I said before] where that hell is seated. 2. Therefore *Cajetans* expositon is much better, that by *the lower parts of the earth* is meant the earth, which is the lower part of the world, heaven being the higher part of it. This exposition doth wel agree with the Apostles argument which he there useth, *This that he ascended, what is it, but that he also descended first into the lower parts of the earth?*

ad inferiores partes terræ, i.e. ad inferiorem partem mundi, terram, Cajet. ad loc. Comparatur non una pars terræ cum altera, sed tota terra cum cælo, acsi diceret, ex sede tam excelsâ in hoc nostrum Barathrum descendisse. Calvin. *ad loc.*

Before Christ could ascend into heaven, it was necessary that he should descend to the earth by his Incarnation; but there was no necessity of his descending either to the hell of the damned, or to *Limbus Patrum* before his Ascension into heaven: he might well ascend thither, though he did never descend to either of those places. 3. If by *the lower parts of the earth*, it be not meet to understand the whole earth, as being the lower part of the world, but that some certain parts of the earth lower then the rest must be understood, then most fitly thereby is understood the grave, into which Christ descended. The grave is called the lower parts of the earth (that is, one of the lower parts, as *Iudg.* 12. 7. it's said, *Iephtah* was buried in the Cities of *Gilead*, that is, in one of the Cities) in opposition to the surface on upper part of the earth, on which we live. Thus *Ezek.* 32. 18.

22. 18. & 71. the nether parts of the earth are meant graves, as it is expressed v. 22.

Object. But againe, some alledge that *Rom.* 10. 7. *Who shall descend into the deep? that is to bring up Christ againe from the dead:* where the Apostle insinuates that Christ being dead was in the deep; and by the deep is sometimes meant hell the place of torment, as *Luk.* 8. 31. where it is said, that the Devills besought Christ, *That he would not command them to goe out into the deep.* And so *Reuel.* 9. 1. and 20. 1. where the same word in the Originall is used, but is rendred *bottomelesse pit.* Some therefore from those words of the Apostle, draw an argument to prove that when Christ died, his soule went to hell, where the damned are in torment.

Answ. But though the word which the Apostle useth, be sometimes taken in that sense, it followeth not that it must be so taken here, it being not the proper signification of the word, nor any thing appearing to restrain it here to that sense. The Apostle there, I grant, doth imply that Christ was in the deep when he was dead, but by the deep I see not why we should understand any other thing then death, or the grave, which like a great deep doth swallow up that which falls into it; *Thou shalt bring me again* (saith *David*) *from the depths of the earth*, Psal. 71, 20. that is, from death, or from the grave, as appears by the words immediately before, *thou shalt quicken me.* So Psal. 88. 6. *Thou hast laid me*

מתהמ-
ות
הארץ

Lxx. ἐκ
τῶν ἀ-
βύσσων
ἐν τῆς γῆς.

בבורות *in the lowest pit, in darkneſſe, in the deeps*; where in the Originall is uſed another word, but of like ſignification, and what he means by being ſaid in the deeps, we may ſee by that in the Verſe going before, *Free among the dead, like the ſlaine that lie in the grave*: And the Septuagint there for *in the deeps*, have *in the ſhadow of death*. And ſo much for the third Opinion about the meaning of the Article of Chriſts deſcending into hell.

Lxx. ἐν σκιᾷ θανάτου.

THE

THE EIGHTEENTH SERMON.

FOurthly, some by *hell*, where Christs being in hell is spoken of, understand the grave: In this sense divers both ancient and modern Writers take it. And it is observed, that in all the ancient Creeds that were within 600. years after Christ, except one, which *Ruffinus* followed, if Christs buriall be mentioned, then his descending into hell is not mentioned; and if his descending into hell be mentioned, then his buriall is not mentioned. See to this purpose *Athanasius* his Creed, and the Nicene Creed, which are both to be found in the Book of *Common-Prayer*. This argues, that the ancients did take Christs buriall and his descending into hell to import both one thing, and therefore they thought it sufficient to mention either the one or the other, and *Ruffinus* mentioning both, yet thinketh the one to differ nothing from the other. Certain it is, that *Sheol* and *Hades*, which words are rendred *hell*, are often used for the grave,

The fourth Opinion.

Ruffin. *in Symb. Sciendum sanè est, quòd in Ecclesiæ Romanæ symbolo non habetur additum, descendit ad inferna; sed neque in orientis Ecclesiis habetur hic Sermo. Vis tamen verbi eadem videtur esse in eo quòd sepultus dicitur.* See B. Uller, *who hath many testimonies of the ancients to this purpose.*

grave, which though ſome of the Papiſts either ignorantly or impudently deny, yet ſome of them again do acknowledge it, and one (namely *Genebrard*) otherwiſe none of the modeſteſt and moſt ingenuous among them, *Gen.* 42. 38. *If miſchief befall him by the way, in the which you go, then you ſhall bring down my gray hairs with ſorrow to the grave.* The word there rendred grave is *Sheol*, which in the Text is rendred *hell*; and ſo it's the ſame word that is uſed *Gen.* 44. 29. 31. where it is likewiſe tranſlated *grave*. And in theſe places the grave muſt needs be meant; for to the grave and to no other hell do gray haires (mentioned in thoſe ſame places) go down. So by the ſame reaſon the word ſignifies the grave, 1 *King.* 2. 6. *Let not his hoare head go down to* (Sheol, that is) *the grave in peace.* And v. 9. *But his hoare head bring down to* (Sheol, i. e.) *the grave with blood.* So *Job* 17. 13. *If I wait, the grave* (in the Originall it is Sheol) *is mine houſe*; that the grave is there meant, appears by v. 14. *I have ſaid to corruption, thou art my Father, to the worm, thou art my mother and my ſiſter.* And Pſal. 141. *Our bones are ſcattered at the graves mouth.* In the Hebrew is *Sheol*, which can there ſignifie nothing but the grave, though the Vulgar Latine Tranſlator there have *ſacus infernum*, *near hell*, as the Engliſh Papiſts at Doway render it, yet *Genebrard* upon the place expounds it, *juxta ſepulchrum*, *by the grave*: For how ſhould bones lie ſcattered by any other hell then that? *Pſal.* 6. 5. *In the grave* [*Sheol* alſo is there in the Originall] *who ſhall give thee thanks?* That *Sheol* is there rightly rendred

Genebr. in Symb. Athanaſ.

dred *the grave*, appeares by that parallel place, Psal. 88. 11. *Shall thy loving kindnesse be declared in the grave?* Where the Hebrew word is *Keber*, which onely signifieth the grave. And by that word *Keber* do the * Jewish Rabbines usually expound the word *Sheol*, which in the Text and in other places is rendred *hell*.

Ob. But it is objected, that in these words, *Thou wilt not leave my soule in hell*, the grave cannot be meant by hell; because here the Scripture speaks of Christs soule not being left in hell, whereas it is not the soul, but the body that is in the grave.

Answ. To this it is answered, that some learned Papists themselves in these words, *Thou wilt not leave my soul in hell*, by hell understand the grave, and by soul the body. And therefore *Bellarmine* & others had no reason to exagitate *Beza* for interpreting those words in that manner. But may some say, Is the soul sometimes put for the body? I answer, yes that it is, *Gen.* 46. 26. *All the souls that came with* Jacob *into Egypt, which came out of his loins, &c.* There by *souls* are meant bodies; for according to the opinion generally received of Papists and Protestants, the bodies and not the souls of children are from the loins of their parents. If any shall say, that there in that place of *Genesis*, by souls are meant persons, who are called souls, the part, (and that the better part) being put for the whole: I reply, 1. That yet the persons there are called souls in respect of their bodies; for that in respect of them it was

* So *R. Solomon* expounds it, *Gen.* 37. 35. And so also there *Aben Ezra*. So likewise *R. Levi*, 2 *Sam.* 22. 6.

* See *B. Usher* whocites *Pagnine, Vatablus, Arias Montanus*, and *Isidorus Clarius*.

that

that they came out of *Jacob's* loins. 2. That the same may be said here, that *soul* is put for the person, whereof the soul is a part, *Thou wilt not leave my soul in hell*, that is, thou wilt not leave me in hell, where by *hell* may still be meant the grave.

But some may yet further inquire and say, Is the body alone, when the soul is departed out of it, any where in Scripture called soule? I answer, yes it is, Levit. 21. 1. *There shall none be defiled for the dead*, &c. In the originall the word rendred *the dead*, is *Nepheſh*, which in the Text, and usually, is rendred *soul*. The same word also is used for a dead body, Num. 19. 13. *Whosoever toucheth the dead body of any man*, &c. *Bellarmine* answers, that there is great difference betwixt the Hebrew word *Nepheſh*, and the Greek word (used *Act.* 2.) *Pſyche*, for that *Pſyche*, and so the Latin word *anima* (he saith) is not of so large acception as *Nepheſh*: but nothing could be said more absurd then this is. For as here in the Text the Hebrew word *Nepheſh* is in Greek rendred *Pſyche*, that is, soul; even so is it also in those other places, to wit, *Levit.* 21. 1. *Num.* 19. 13. where *Bellarmine* confesseth *Nepheſh* to signifie either the whole man, or the body apart by it self; the same must therefore necessarily be confessed of the Greek word *Pſyche*. And thus also sometimes is the Latin word *anima* used, to wit, for the body when it is dead, as in that of the Prince of Latin Poets, ----- *animamq; ſepulchro Condimus*, that is word for word,

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Bellar. *de Chriſto lib.* 4. *cap.* 12.

Virgil.

word, *And we lay the soul in the sepulcher*, where *by the soul* must needs be meant the dead body.

Austin useth a fit similitude whereby to illustrate the reason why the soul is sometimes taken for the body, and that even when the soul is departed from it. As we commonly call the place where the people of God assemble together for religious exercises, the Church, whereas properly the people themselves are the Church. So the soul contained in the body, is put for the body in which it is contained. And as the place is called the Church, even when the people (which is indeed the Church) is out of it. So also the soul is sometimes put for the body, even when the body is dead, and the soul separated from it.

Sicut appellamus Ecclesiam, Basilicam, quâ continetur populus, qui verè appellatur Ecclesia, ut nomine Ecclesiæ, id est, populi, qui continetur, significemus locum qui continet. Ità quod animæ corporibus continentur, intelligi corpora filiorum per nominatas animas (Gen. 46. 26.) possunt. Sic enim melius accipitur etiam illud, quod Lex inquinari dicit eum, qui intraverit super animam mortuam, hoc est, super defuncti cadaver; ut nomine animæ mortuæ mortuum corpus intelligatur, quod anima continebat; quia & absente populo, id est, Ecclesiâ, locus tamen ille nihilominus ecclesia nuncupatur. Aug. Epist. 57. ad Opt.

Ob. But against this exposition it is objected, that in the Creed Christs burial is spoken of before, and that plainly, and therefore it is not probable that it should be mentioned over again, and that in such obscure words as these, *he descended into hell*.

Answ. This objection seems to be of much force, and in this respect I am inclined to think, that the meaning of these words, *he descended into hell*, is not the same with that which went immediately before, *and buried*, but that something more

more is signified in Christs descending into hell, then in his buriall; yet they that follow this Exposition do not altogether want what to answer to the Objection. For, 1. When as anciently (as before I noted) only one of these (either Christs buriall or his descending into hell) was mentioned in the Creed, it might so come to passe, that afterward both were joyned together, and yet the same thing be signified by them. 2. Christs funeration or preparing for his burying, may be understood in the Creed by the word *buried*; *She did it for my burial*, so we read Christs words, *Mat.* 26. 12. where he speaks of the woman that powred ointment upon him. The words in the Originall, which are rendred *for my buriall*, properly signifie *to prepare me for buriall*. And by Christs descending into hell, may be meant his interring, or laying in the grave. 3. If these answers do not satisfie, as I confesse I am not satisfied with them, it may be said, (and so some do interpret their meaning) that they who expound those words, *Thou wilt not leave my soul in hell*, so as by hell to understand the grave, do not by Christs being in hell, or descending into hell simply understand his be laid in the grave, [which is his buriall] but his abiding in the state of death, which in respect of the body, was his abiding in the grave: But this last answer falls into another Exposition of Christs descending into hell, which though it be neare a-kin to this last mentioned, yet is distinct from it.

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πρὸς τὸ ἐνταφιάσαι με.

Ames. in Bel. Ener.

The fifth Opinion.

Fifthly, therefore some by Christs being in hell understand his being in the state of the dead, and under

under the power and dominion of death. And this I hold the best and most genuine Exposition of these words, *Thou wilt not leave my soule in hell*, that is, thou wilt not leave me in the state of the dead, or under the power of death, but wilt raise me againe from the dead. And so consequently the Article of Christs descending into hell (whereof these words are the foundation) imports no more, but that Christ went into the other world, was in the state of the dead, and under deaths dominion, to wit, untill his Resurrection. This Exposition keeps the propriety of the words, and the order of the Creed, neither is there any thing that I know of weight against it. The Hebrew word *Sheol*, and the Greek *Hades*, which are rendred sometimes hell, do signifie the estate of the dead, or the power of death; *Hell and destruction are before the Lord*, Prov. 15. 11. *Jansenius* a learned Writer of the Church of Rome, upon the place notes, that by hell and destruction is signified the state of the dead, and not onely of the damned, as we usually when we hear these words, do conceive, but the state of those in generall that are departed out of this life. Thus also *Genebrard* another Romish Author, and a skilfull Hebritian, on *Psal.* 30. 3. (as we reckon) where *David* sayes, *O Lord thou hast brought up my soul from Sheol*, (hell, our Translators have, *the grave*) *Genebrard* I say interprets it thus: *From hell, that is, out of the state of the dead hast thou delivered*

Per infernum & perditionem significatur status mortuorum, & non solum damnatorum, ut nos ferè ex his vocibus auditis concipimus, sed in genere status defunctorum. Jansen. ad loc.

Ab inferno, id est, è statu mortuorum liberasti. Genebr. ad loc.

livered me. And so that *Psal.* 89. 48. *What man is he that liveth and shall not see death? and shall he deliver his soul from the hand of Sheol, of hell?* So * one of our Translations hath it, the last Translation hath *of the grave*; that likewise doth *Geneb rard* expound in like manner, though first he would draw it to their fained *Limbus* before-mentioned, yet upon second thoughts (which use to be wiser) he addes, *Hell doth signifie the whole state of the dead.*

And it is evident, that by hell there, cannot be meant the hell of the damned; for *David* would not make it a thing impossible for any to escape that hell, as he doth make it for any to escape the hell that he speaketh of: Therefore by *hell* he must needs mean either the grave (and then the word [soul] is not taken properly) or the state of the state of the dead, from which without extraordinary dispensation, none is exempted. Thus also is the Greek word *Hades* used, 1 *Cor.* 15. 55. *O Hades,* [*O hell,* so our Translators in the Margent render it, though the Textuall reading be, *O grave*] *where is thy victory?* There is no other hell, but the state of the dead, and the power of death, which is vanquished and destroyed at and by the Resurrection, of which the Apostle there speaketh. So *Rev.* 20. 16. *Death and hell were cast into the lake of fire*, that is, death and the power of death: For the hell of the damned, the place of torment, cannot there be meant by *hell*, that hell being *the lake of fire*, into which hell, there spoken of, is cast: The meaning of the words is, that at the Resurrection there shall

* *Viz.* That in the Booke of Common-Prayer.

c *Infernus significat totum mortuorum statum.* Gen. ad loc.

shall be no more death, nor any power of death any where, but only in that lake of fire, the place where the damned are in torment, whose condition because of the wretchednesse of it, is called death, *the second death*, Rev. 20. 6. And thus both Ecclesiasticall and Heathen Authors do use the word *Hades*, making all that are dead, and so under the power of death, to be *in ἅδου, in inferno*, in hell, as we English it. And thus have some of the ancients expounded Christs descending into hell. *This is the Law of humane necessity*, (saith *Hilary*) *that when the bodies are buried, the souls descend into hell*, [he means by *hell*, the state of the dead in generall, and the power of death keeping the soul separated from the body] *which descent, the Lord* [*Christ*] *to prove himself true man, did not refuse*; in like manner other of the Ancients. S. *Peters* words also do confirm this Exposition, *Acts* 2. 24. where speaking of Christ he saith, *Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden by it*. The word in the Originall signifies *to* be holden by force and strong hand, to be holden under ones power and dominion. And to prove that Christ could not possibly be thus held by death, he alledgeth the testimony of the Prophet *David*, who speaking in the Person of Christ, said, *Thou wilt not leave my soul in hell*: So that by *Peters* Commentary upon these words of *David*, it appears

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Humana ista Lex necessitatis, ut consepultis corporibus ad inferos animæ descendant. Quam descensionem Dominus ad consummationem veri hominis non recusavit. Hil. in Psal. 138.

κρατεῖσθαι.

pears that Christs not being left in hell signifies nothing els but his not being left under the power of death, from which he was freed by his Resurrection, of which *Peter* saith that *David* did speak in those words, *Acts* 2. 31. And consequently Christs being in hell (which is implied in these words of *David*, *Thou wilt not leave my soul in hell*, and expressed in the Creed) imports nothing els but his being under the power of death, under which he was kept for a while, though not long. So that of S. *Paul*, *Rom.* 6. 9. *Christ being risen from the dead, dieth no more, death hath no more dominion over him*; that also intimates that Christ being dead, untill he rose from the dead, death had dominion over him, not whether he would or no, but through his own permission, *Joh.* 10. 18.

Ob. But may some say, according to this Exposition, there is nothing more signified in the Article of Christs descending into hell, then in the other that he died.

Answ. I answer: Yes, there is more signified in the one, then in the other: For that Christ died, imports only that his soul was separated from his bodie; but, that he descended into hell, imports that his soule and bodie continued for a while in the state of separation, to wit, untill his Resurrection, when they were again united one to the other. Such difference as there is betwixt birth and life here, such also is there betwixt death and descending into hell: Death performs its work in a moment, but hell continues this work,

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work, to wit, the ſeparation of the ſoule from the body, untill the body riſing again, the ſoule and it are reunited together: Therefore it may ſeem to be ſaid, *Rev.*6.8. that *hell followed after death*, and thus both ſoul and body are ſaid to be in *Sheol*, or *Hades*, or *hell*, whileſt they remaine ſeparated one from the other.

Object. But again it may be objected, that if the ſoul whileſt it is in a ſtate of ſeparation from the body, be ſaid to be in hell, then it is in hell even when it is in heaven.

Anſw. It is granted; nor is this uncouth or inconvenient, as ſome may think it to be, becauſe of the uſuall ſenſe and ſignification wherein the word *hell* is taken: For as the word *fleſh* is in our ordinary ſpeech taken ſtrictly in oppoſition to *fiſh*, yet ſometimes, and in propriety of ſpeech it is of a more large extent. For, *there is a fleſh of fiſh*, 1 Cor, 15.39. So though we uſually take the word *hell* in oppoſition to heaven, taking hell for the place of torment, as heaven for the place of happineſſe; yet the word *hell* as anſwering the Hebrew *Sheol*, and the Greek *Hades*, is ſo large as to comprehend even heaven it ſelf in the notion of it: Not indeed as heaven is the place of bliſſe and happineſſe, nor as it ſhall be after the Reſurrection, when the ſoul and body ſhall be in heaven, but as heaven is the receptacle of ſouls ſeparated from their bodies; which ſtate of ſeparation (though it reach to heaven, as it doth in reſpect of the ſouls of the godly, yet) B. Uſher.

appertains to the dominion of death, and the imperfection of the Saints, who are not set free from that dominion of death, and that imperfection, untill the Resurrection.

Object. Some may yet again object, That the word *descended*, which is used in the Creed, argues that *hell* is below, whereas heaven is above: and how then can it be said, that Christ (in respect of his soul) descended into hell, whenas his soul went to heaven?

Answ. To this it is answered divers wayes:

1. That although when the godly die, in respect of their souls, they ascend up to heaven, yet because generally all in respect of their bodies (when they are buried) descend down into the earth, therefore from that first condition of the descending of dead bodies, the whole estate of the dead is called a descent.

Licet ex mortuis aliqui ascendunt in cœlum, omnes tamen, qui sepeliuntur, descendunt in terram; unde à conditione primâ descensus cadaverum, totus reliquus mortuorum status appellatur descensus. Alsted. in Theol. Catechit. in Exposit. Symb.

2. That the word which signifieth, *to descend*, καλεσλθεῖν is often used for to remove from one place to another, though it be not from a higher place to a lower, which is properly to descend: As *Acts* 13.4. *So they being sent forth by the Holy* κατῆλθον *Ghost departed unto Seleucia.* The word in the Originall rendred *departed*, is that which properly signifieth *descended*. So *Acts* 18.5. *When* Silas *and* Timotheus *were come from Macedonia*; in the Originall the same word (rendred

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were

were come) is used. And so in other places; so that whereas it is said in the Creed, *he descended into hell*, the word *descended* is not to be pressed, but to be taken as if it were said, *he went to hell*. And this may suffice for the explicating of the Article of Christs descending into hell, which was the thing I aimed in the handling of these words, *Thou wilt not leave my soul in hell.*

THE NINETEENTH SERMON.

Acts 10. 40. *Him God raised up the third day.*

These words were spoken by *Peter*, and I need not tell of whom he spake them; for they that know any thing in this kind, know that it is Christ whom God raised up the third day.

Him God raised up,] *viz.* from the dead, as it is expressed, *Rom.* 8. 11.

The third day,] *viz.* after that he died, as appeares by the context; *Whom they slew, and hanged on a tree, Him God raised up the third day.*

Here then we have,

1. The Resurrection of Christ, *Him God raised up.*

2. The time of his Resurrection, *the third day.*

Doct. First then let us observe this, *That Christ did rise again from the dead.* The Resurrection of Christ is an Article of main concernment: *Peter* told

told the Disciples, that one was to be chosen in the place of *Judas* the traitour; and why? to be a *witnesse with us* (said he) *of his* (that is, of Christs) *resurrection*, Act. 1. 22. The Apostles were to testifie other things besides the resurrection of Christ, but this is mentioned as a principall point to which they were to give testimony. So Act. 4. 33. *And with great power gave the Apostles witnesse of the resurrection of the Lord Jesus.* The Jews, the professed enemies of Christ, believe that he died, even died the death of the Crosse; but they will not believe that he rose again, therefore Christ crucified is a stumbling block unto them, as the Apostle saith, 1 *Cor.* 1. 23. But Christs resurrection is the faith of a Christian. He that doth not believe this, doth believe nothing to any purpose, *If Christ be not risen* (saith S. *Paul*, and he is as not risen, to those that do not believe him to be risen) *then is our preaching vain, and your faith also is vain*, 1 Cor. 15. 14. And again v. 17. *If Christ be not raised your faith is vain.* It behoves every one therefore, not only to say that he believeth the article of Christs resurrection, but to believe it indeed, and to know upon what grounds he doth believe it. Let us therefore see what grounds we have for this in, and from the Scripture.

Resurrectio Christi est fides Christianorum.

1. Christs resurrection was tipified and prefigured. Some conceive *Isaac* to have been a type and figure of Christ in this respect; *Isaac*, I say, who (as the story shews, *Gen.* 22.) was bound, and laid upon the Altar, and as good as dead, yet was raised up and delivered: whence it is said, that *Abraham* received him from the dead *in a figure*,

ἐν παραβολῇ. Eras. (resurrectionis) typo. ἐν τύπῳ ἢ ὑποδείγματι τῆς Χριστοῦ. Oecumen.

Heb. 11.19. Some understand it thus in a figure of Christs resurrection. But I insist not on that place, which others more probably interpret otherwise. That *Jonas* his deliverance out of the whales belly, wherein he was (as it were) buried, was a type of Christs resurrection from the dead, we have Christs own testimony. *As* Jonas *was three daies, and three nights in the whales belly* (and then was delivered out of it) *so shall the son of man be three daies, and three nights in the heart of the earth*, that is, in the grave, and then be raised up out of it, *Mat.* 12.40.

2. Christs resurrection was prophecied and foretold: Christ himself the great Prophet did foretel it in those words even now cited. And so in other places, Mat. 17.22, 23. *The son of man shall be betrayed into the hands of men; and they shall kil him, and the third day he shall be raised again.* And Joh. 2.19. *Jesus answered, and said unto them; destroy this Temple, and in three daies I will raise it up.* This he spake of the Temple of his body, as it follows there v. 22. And when he was risen from the dead, his Disciples remembred that he had said this unto them, v. 22. Although Christs owne Disciples (it seems) did not understand the meaning of those words untill they were fulfilled, that is, untill Christ was risen from the dead, yet Christ had so plainly at other times foretold his resurrection, that the chief Priests and Pharisees could say unto *Pilate*, when Christ was crucified, dead and buried, *Sir, we remember that that deceiver said, while he was yet alive, after three daies I will rise again.* And so the Prophets that were before Christs

Christs coming in the flesh, did foreshew (as other things concerning him) that he should rise from the dead. *David* in those words, *Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption*, Psal. 16. 10. did speak of Christs resurrection, as is testified by S. *Peter* Act. 2. 31. *He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, nor his flesh did see corruption.* And so by S. *Paul*, Act. 13. 35, 36, 37. Wherefore he saith also in another Psalm, *Thou shalt not suffer thine holy one to see corruption. For* David *after he had served his own generation by the will of God, fell asleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption.* So all the Prophets speaking of Christ, his Priesthood, and Kingdome induring for ever, did consequently speak of Christs resurrection. As* *David* Psal. 72. 17. & 110. 4. And *Daniel* chapt. 7. v. 14. Some from those and the like places of the Prophets falsly understood, did infer that Christ should not die, *Joh.* 12. 34. But the Prophets had no such meaning, but that though Christ did die, yet he should rise againe and so abide for ever. And therefore Christ called them *fools, and slow of heart to believe all that the Prophets had written*, who would not believe his resurrection, when they were told of it, Luk. 24. 25. And *Paul* professed that he did *say no other things, then those which the Prophets and* Moses *did say should come, That Christ should suffer, and that he should be the first that should rise from the dead*, Act. 26. 22, 23.

3. All the foure Evangelists (as we call them) *Mat-*

* Or *Solomon* who by the title seems to have been the composer of that. 72. Psalme.

Matthew, *Mark*, *Luke* and *John*, have carefully recorded Christs rising from the dead. Though as in other of their relations, so in this, they differ in circumstances, some relating one circumstance, some another, yet they agree in the substance, all relating this, that he rose again. They shew us also that Christ after his resurrection by many infallible proofs did shew himself alive, as S. *Luke* speaks, Act. 1. 3. That when his Disciples thought him to have been a spirit, he said unto them, *Behold my hands and my feet, that it is I my self, handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet*, Luk. 24. 39, 40. And presently after it follows, that he called for meat, and did eat before them. S. *John* also relates how when Christ had appeared after his resurrection to the Apostles, *Thomas* not being among them when he heard of it, he would not believe it, professing that except he should see in his hands the print of the nails, and put his finger into the print of his nails, and thrust his hand into his side, he would not believe. And that afterward Christ appeared unto them again, *Thomas* being with them, and that he spake unto *Thomas* saying, *Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but believe*: And that then *Thomas* cried out, *My Lord and my God*, Joh. 20. 24, 25, 26, 27, 28. The Evangelists also record that Christs resurrection was witnessed by an Angel from heaven, *Mat.* 28. 5, 6. *Mar.* 16. 5, 6. Yea by more Angels then one, *Luk.* 24. 4, 5, 6.

4. The

4. The Apoſtles did no leſſe diligently preach and publiſh Chriſts reſurrection. *Paul* preached it, as he teſtifieth, 1 Cor. 15.4. Where alſo in the verſes following he doth largely inſiſt upon the proof and demonſtration of it. So *Act* 13.30.&c. We find that in one of his Sermons he was much upon this point. And ſo alſo was *Peter*, *Act.* 2.24. &c. And it is ſaid of all the Apoſtles in generall (except *Paul* who was called to the Apoſtleſhip afterward) *that with great power they gave witneſſe of the reſurrection of the Lord Jeſus*, Act. 4.33. And *Paul* urgeth the force of this argument drawn from the preaching of the Apoſtles, *Yea, and we are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not*, 1 Cor. 15.15.

5. Divers reaſons and arguments grounded upon Scripture prove that Chriſt did riſe from the dead. For 1. It was meet that as Chriſt did freely and voluntarily humble himſelf, ſo again he ſhould be exalted, *Thoſe that honour me, I will honour*, ſaith God, 1 *Sam.* 2.30. Therefore as Chriſt did honour God by ſubmitting himſelf unto death, ſo God would honour him by raiſing him from the dead. *He humbled himſelf, & became obedient unto death, even the death of the Croſſe, Wherefore God alſo hath highly exalted him*, Phil. 2. 8. 9.

2. Although when Chriſt died, his ſoul and body were ſeparated one from the other, yet the divine nature was ſeparated from neither the one nor the other. *Come, ſee the place where the Lord lay*, ſaid the Angel, ſpeaking of the grave where the

Manſit & in ſeparatione inſeparabilis unitas. Bern. de Conſid. l. 5. c. 12.

the dead body of Christ was laid, *Mat.*28.6. which shews that the divine nature was still united to the body, though the soul were separated from it. And otherwise we could not rightly confesse (as we do) in the Creed, that Christ the only son of God was buried. Now there being this union betwixt the divine nature, and Christs body, it was not only meet, but necessary that his body should be raised up, and not be held under deaths dominion. Though being man he died, yet being God he rose again; *being put to death in the flesh*, (his humane nature) *but quickned by the spirit*, his divine nature, 1 *Pet.* 3. 18.

3. For the working out of our redemption it was requisite that Christ should not only die, but also rise again. Some when Christ did hang upon the Crosse, blaspheмed, saying, *He saved others, himself he cannot save*, Mar. 15. 31. Whereas that he might save others, himself he would not save, *viz.* not so as not to die. But had he so died, as not to rise again, his death would have been of none effect. For how could we have believed, that he by his death had redeemed us from death (even eternall death and destruction) if he himself had been so swallowed up of death, as for ever to lie under the power and dominion of it? Therefore the Apostle saith that Christ *was delivered for our offences, and rose again for our justification*, Rom. 4. 25. And, *if Christ be not risen, your faith is in vain, you are yet in your sins*, 1 Cor. 15. 17. And as Christs resurrection was thus necessary in respect of our *redemption, the forgivenesse of our sins*; so was it also in respect of the *redemption of our body*.

Ephes. 1. 7. Rom. 8. 23.

body. How could we have expected the resurrection of our bodies, if Christs body had not been raised up? If the Head had not risen again, how should the members rise again? The resurrection of the members depends upon the resurrection of the Head; the resurrection of Christians upon Christs resurrection, as the Apostle shews at large, 1 *Cor.* 15.

Vse. 1. Now if Christ rose again, then how wretched and miserable are the Jews, who wil not believe Christs resurrection, but as their fathers did, so do they still, impugne and oppose it. S. *Matthew* relates that when the souldiers that were set to guard Christs sepulcher, went and told the chief Priests what had happened they gave them large money that they might say, that whiles they slept, Christs Disciples came and stole them away, *And this saying*, (saith he) *is commonly reported among the Iews untill this day*, Mat. 28.11. 15. Now consider a little what an absurd and fooliſh fable this was, which yet the Jews were so ready to believe. 1. How improbable that a few weak timorous men, who but a few daies before did forsake, yea one of them forswear Christ, yet now should be so valiant, or rather fool-hardy, as to adventure to steal Christ out of the grave, knowing that a guard of souldiers was purposely set to prevent such a designe? 2. Suppose they should have so far adventured, as some of them to espie whether the souldiers were asleep or no, yet how could they assure themselves, that the souldiers should continue asleep, until

untill they had dispatched that for which they came? Yea, how could this be, there being a great stone for them to roll away from the mouth of the sepulcher, which could not be done without making such a noise as to awaken some of the souldiers at least, if they were asleep before? 3. Grant the Disciples should have had such courage as to attempt the busines, and such happines as to effect it, yet would they have been so foolish and unwise, as to stay at the sepulcher to unloose the cloaths in which Christs body was wrapped? Would they not rather have hasted away with the body as it was buried, and have loosed the cloths then when they had more leisure to do it, and might do it with more safety? But the linnen cloths were found lying in the grave, and the napkin that was about Christs head, not lying with the linnen cloths, but wrapped together in a place by it self, *Joh.* 20. 6. 7. And 4. if the Disples could break thorough all difficulties, and get Christs body away with them, yet could they put life into it when they had it? But Christ *after his passion, by many infallible proofs shewed himself alive*, Act. 1. 3. otherwise it is sensless to imagine, that the Disciples (having so deserted Christ, when he was alive) would have so constantly preached and avouched his resurrection, as they did. And lastly, the very tale doth sufficiently confute it self, and shew its own absurdity. For if the souldiers (as they said) were asleep, how then could they tell that Christ was taken away by his Disciples? it might be otherwise (as indeed it

was

was) for any thing that they did know.

Vſe 2. Secondly, Chriſts reſurrection ſerves to demonſtrate Chriſts divinity. The divinity of Chriſt and his reſurrection, ſo mutually help to demonſtrate each other. His reſurrection is demonſtrated by his divinity, as the effect by the cauſe: and his divinity by his reſurrection, as the cauſe by the effect. That which God the Father ſpeaks unto Chriſt, Pſal. 2. 7. *Thou art my Son, this day have I begotten thee*, the Apoſtle refers to Chriſts reſurrection, Act. 13. 32. 33. *And we declare unto you glad tidings, how that the promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us, in that he hath raiſed up Ieſus again, as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee.* The Apoſtle by this day, ſhews that the day of Chriſts reſurrection is underſtood; not that then Chriſt was firſt begotten of the Father, and became the Son of God (for he was ſo from all eternity, *Mic.* 5. 2.) but then when Chriſt roſe again he appeared to be the Son of God, his begotten Son, God of God, one and the ſame God with the Father. Thus the ſame Apoſtle ſaith plainly, that Chriſt *was declared to be the Son of God, with power, according to the ſpirit of holineſſe, by the reſurrection from the dead*, Rom. 1. 4. Chriſts divine nature before did lie hid under the infirmity of his humane nature, but by his riſing from the dead it did look forth, and ſhew it ſelf.

Ob. Some may ſay, many others (as we find recorded both in the old, and in the new Teſtament)

ment) did rise from the dead besides Christ, yea many before Christ, and how then doth his resurrection demonstrate his divine nature?

Answ. I answer, Christs resurrection did excell the resunction of others in a twofold respect. For 1. Others did rise again, but so as to die again the life to which they rose was this mortall life, But Christ arose to life immortall; *Christ being risen from the dead, dieth no more; death hath no more dominion over him*, Rom. 6.

2. Christ arose by his own vertue and power, which none ever did, or shall do, but he only. *Destroy this Temple* (said Christ, meaning his body) *and in three daies I will raise it up*, Joh. 2. 19. *I lay down my life* (said he) *that I may take it up again. No man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it up again*, Joh. 10. 17. 18. Now except Christ were God, it had not been possible for him to raise himself from the dead, this is not competible to a meer humane nature.

Resurrexisse per se ex mortuis in vitam, nisi Dei natura non potuit. Hilar. de Trin. l. 7.

Ob. But may some object, it is said in the Text, and in other places, that God raised up Christ; therefore [it seems] he did not raise himself, but was raised by another.

Answ. This doth not follow; Christ both was raised of God, and also did raise himself. As man, so God did raise him up; as God, so he rose of himself; Christ and the Father are one, *Joh.* 10. 30. That which the Father doth, he doth also,

Joh.

Joh. 5.17. & 14.10,11. Therefore these two are so farre from crossing one the other, Christ was raised up by the power of his Father, and Christ arose by his own power; that they confirme one the other; they follow one upon the other.

Cum eadem sit divina virtus & operatio, & Patris, & Filii, hæc duo se mutuò consequuntur, quòd Christus sit suscitatus divinâ virtute Patris & sui ipsius. Aquin. part. 3. quæst. 53. art. 4. ad 1.

Use 3. Thirdly, by Christs Resurrection our faith is confirmed in him as a most perfect Redeemer. For seeing that Christ died for our sins, he as our Surety, was arrested by death as Gods Serjeant, and cast into the prison of the grave, in that he was not still detained there, but released and set free, it clearly shewes that the debt is discharged, Gods justice satisfied, and we through faith in Christ, reconciled unto God, and at peace with him. The two Disciples that knew Christ to be dead, but knew not that he was risen again, seemed to have but small hope of redemption by him. *We trusted* (said they) *that it had been he that should have redeemed Israel*, Luk. 24.21. They did trust so before, but now (it seems) they did in a manner despair of it. And indeed had Christ so died as not to rise againe, we could have had but a dead hope, as I shewed before. But now our hope is *a lively hope*, as S. *Peter* calls it; *Blessed be God, and the Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope*, (how?) *by the resurrection of Jesus Christ from the dead*, 1 Pet. 1.3. So S. *Paul* having said that

Christ *was delivered for our offences, and rose again for our justification*, he addes immediately, *Therefore being justified by faith, we have peace with God, through Jesus Christ our Lord*, Rom. 4. 25. & 5. 1. And *Acts* 13. 38, 39. having immediately before confirmed Christs Resurrection, he thereupon inferres, *Be it known unto you therefore, men and brethren, that through this man is preached unto you forgivenesse of sins: And by him all that believe are justified, &c.* And Rom. 8. 34. he cryeth out, *Who is he that condemneth? it is Christ that died, yea, rather that is risen again.* And Heb. 7. 25. *Wherefore he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them.*

Use 4. Fourthly, by the Resurrection of Christ we may be assured of our owne Resurrection: The Apostle 1 *Cor.* 15. to convince some among the *Corinthians*, who denied the Resurrection of the dead, first proves at large Christs Resurrection, and from thence inferreth the resurrection of Christians: *Now if Christ be preached* (saith he) *that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen*, 1 Cor. 15. 12, 13. And v. 16. *For if the dead rise not, then is not Christ raised.* And v. 20. &c. *But now is Christ risen from the dead, and become the first fruits of them that slept: For since by man came death, by man also came the Resurrection from the dead. For as in* Adam *all die, so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterward they that are*

Christs

Christs at his coming. So 2 Cor. 4. 14. *Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, &c.* And 1 Thes. 4. 14. *For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.*

The force of this inference (viz. of the resurrection of Christians from Christs resurrection) consists in that near relation and union that is betwixt Christ and Christians, he being their head, and they his members: As in the naturall body, though all the members be under water, yet the head being above they are safe, and there's no fear of drowning; so is it in the mysticall body, Christ our head being risen, though we his members lie in the dust, yet there is a sure and certain hope of our resurrection. For the members must be with the head, and conformed to it: *Father I will that they whom thou hast given me, be with me where I am,* said Christ, Joh. 17. 24. *We know that when he shall appear, we shall be like unto him,* 1 Joh. 3. 2. *Christ shall change our vile bodies, and shall make them like unto his own most glorious body,* Phil. 3. 21.

Quod praecessit in capite, impletum erit in corpore. Bern.

THE TWENTIETH SERMON.

Vse 5. Liftly and laſtly, as Chriſt roſe corporally, ſo ought we to riſe ſpiritually, viz. from the death of ſin, to the life of grace. There is a death of the ſoul by ſin, and a reſurrection of the ſoul by grace. *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light,* Epheſ. 5. 14. And that we muſt be conformed unto Chriſt by a ſpirituall reſurrection, the Apoſtle ſheweth Rom. 6. 4. *Therefore we are buried with him by baptiſme into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſſe of life.* And v. 11. *Likewiſe reckon ye alſo your ſelves dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.* We muſt thus be conformed unto Chriſt by the reſurrection of our ſouls here, or els we ſhall not be conformed unto Chriſt by the reſurrection of our bodies hereafter. For though all ſhall corporally riſe again, yet not ſo as to be conformed unto Chriſt in glory and happineſſe. No, thus ſhall none riſe corporally, but only ſuch as now riſe ſpiritually, ſo as to be conformed unto Chriſt in grace and holineſſe. Only they that whileſt they are upon earth, have their conver-

conversation in heaven, can expect that the Lord Jesus will change their vile bodies, and make them like unto his own most glorious body, *Phil.* 3. 20, 21.

Now if we would know whether we be partakers of this spirituall resurrection, we may try and discern it by these marks.

1. Heavenly mindedness. *If ye be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. Set your affections on things above, and not on things on the earth,* Col. 3. 1. 2.

2. Love of Gods children. *We know that we are passed from death to life, because we love the brethren,* 1 Joh. 3. 14. This is meant of loving the godly, *eo nomine,* in that very respect as they are godly, not for by ends, or carnall respects, which they may do who are not godly.

3. A sense and feeling of spirituall wants and infirmities. VVhere there is such a feeling there is life, as there was in *Paul,* who complained of the corruptions that were in him, as grievous and burthensome unto him; *For I know* (said he) *that in me* (*that is in my flesh*) *no good dwelleth. For to will is present with me, but how to perform that which is good, I find not. For the good that I would do, I do not, but the evill that I would not, that I do. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man; But I see another law in my members warring against the law of my mind, and leading me captive to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death,* Rom. 7. 18, 19, 21, 22, 23, 24.

On the other side, such appears to be *alienated from the life of God*, as are *without feeling*, Eph. 4. 18, 19. such as are full of sin and of corruption, and yet are nothing sensible of it, but like the Angell of the Church of Laodicea, think that they are rich and increased with goods, and have need of nothing, whenas indeed they are wretched, and miserable, and poor, and blind, and naked, *Rev.* 3. 17.

4. A love of Gods Ordinances: As they that have corporall life, so also they that have spirituall life, will desire food convenient for them, whereby their life may be preserved, and whereby they may grow: *As new born babes desire the sincere milk of the word, that you may grow thereby; If so be that you have tasted, that the Lord is gracious*, Pet. 2. 2, 3.

5. Communion with God by prayer. The Spirit which is the worker of this spirituall resurrection, is the *Spirit of grace and supplications*, Zach. 12. 10. *The Spirit of Adoption, whereby we cry Abba Father*, Rom. 8. 15. *Behold he prayeth*, said Christ to *Ananias*, speaking of *Saul* (after called *Paul*) when a spirituall life was newly put into him, *Acts* 9. 11.

The ordinary means whereby this spirituall resurrection is wrought, is the Word preached: As at the last day, *the Trumpet shall sound, and the dead* (corporally) *shall be raised*, 1 Cor. 15. 52. So they that are spiritually dead; are raised by the Trumpet of Gods Word, sounding in their ears: *Verily, verily, I say unto you*, (saith Christ) *that the houre is coming, and now is, that the dead*

shall

shall hear the voice of the Son of God, and they that hear shall live, Joh. 5. 25. That is spoken of the spirituall Resurrection, as appears by these words, *and now is*, even as that which presently after followes, v. 28. & 29. is spoken of the corporall Resurrection; *The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.*

But the corporall Resurrection and the spirituall in this do differ, that the corporall Resurrection is compleat and perfect at once; *In a moment, in the twinkling of an eye*, 1 Cor. 15. 52. But the spirituall resurrection is carried on by degrees, by little and little, *the inward man is renewed day by day*, 2 Cor. 4. 16. Therefore they that are already in some measure made partakers of spirituall resurrection, must still labour that they may be made more and more partakers of it; *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. 3. 18. So much for this point concerning Christs Resurrection, *That Christ did rise again from the dead.* I come now to speak a little of the time of his Resurrection, *the third day*, and here this point is to be considered, That Christ did rise again the third day. So we confesse in the Creed, & the Scripture is clear & expresse for it: Christ fore-telling his resurrection, did likewise fore-tell this circumstance of time when it should be; *Destroy this Temple, and after three dayes I will raise it up*, Joh. 2. 19. *From that time forth began Jesus to shew unto his Disciples, how that he must go unto Jerusalem, and suffer many things of the Elders, and chief Priests and Scribes, and be killed,* *Doct.*

killed, and be raised again the third day, Mat. 16. 21. So Mat. 20. 18, 19. *Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death; And shall deliver him to the Gentiles to mock, and to scourge, and crucifie him, and the third day he shall rise again*: And so much the chief Priests and Pharisees had understood, as appears by their words to *Pilate*, *Sir, we remember that that deceiver said, while he was yet alive, after three dayes I will rise again.* And therefore they desired to have Christs Sepulchre watched but *till the third day*, Mat. 27. 63, 64.

All the four Evangelists also do record, as that Christ rose again, so that he rose again the third day.

So also *Paul* preached, *how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day*, 1 Cor. 15. 3. 4.

It was congruous and meet that Christ should rise again the third day, not sooner nor later. Not sooner, to shew that he was truly dead, and for a while under the power of death, and the dominion of it, which is meant by his being in hell, as was shewed before. Not later, that so he might comfort and revive the drooping and dying spirits of his Disciples, who after his death, untill they heard of his resurrection, *mourned and wept*, Mar. 16. 10. And that he might strengthen their faith which was ready to fail, as appears by that Luk. 24. 21. *We trusted that it had been he, that should have redeemed* Israel.

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Again, it was not only congruous and meet, but also requisite and necessary that Christ should rise the third day, because so it was first prefigured, viz. by that which happened unto *Jonas*; his being three daies and three nights in the fishes belly, neither more nor lesse, signified that Christ should be so long, neither more nor lesse in the grave, *Mat.* 12. 40.

Ob. If Christ were three daies and three nights in the grave, how then did he rise again the third day.

Answ. Those three daies, and three nights are taken synecdochically, that is, not for three whole daies, and three whole nights, but for part of three daies, and part of three nights. Christ died and was buried (as the Evangelists shew) the day before the Jewish Sabbath, that is on Friday (as we call it) towards evening: that part of the day is [by a synechdoche] reckoned for a day, and to it belongs the night going before, the Jews beginning the naturall day, which consists of 24. hours, at evening, *Levit.* 23. 32. Then Christ lay in the grave the night following, and the day after, which we call Saturday, here are two daies and two nights, and so likewise he remained in the grave the night after, and rose early in the morning, to which night must be added the day following, which we call Sunday, as being a part of that naturall day to which it belonged; and so there are three daies and three nights, and yet Christ rose the third day. Thus are those three daies and three nights to be understood, that *Esther* and the Jews fasted *Esth.* 4. 16. For the fast end-

ended the third day, as is clear by this, that then *Esther* put on her royall apparell, and went to the King, &c. *Esth.* 5. 1, &c.

2. It was requisite and necessary that Christ should rise again the third day, because it was so propheeied, *Thus it is written* [said Christ to his Disciples after his resurrection] *and thus it behoved Christ to suffer, and to rise from the dead the third day*, Luk. 24. 46. So *S. Paul* saith that Christ *rose again the third day according to the Scriptures*, 1 Cor. 15. 4.

Quest. But (may some say) where in the Old Testament is it propheeied that Christ should rise the third day?

Ans. 1. Those words of *David*, which he spake of Christ, and of his resurrection, *Thou wilt not suffer thine holy one to see corruption*, Psal. 16. 10. though they do not precisely mention the third day, yet they plainly shew so much, that he should not remain long in the grave, but should speedily rise again. And by this S. *Paul* proves that the words were not meant of *David* himself, but of Christ; for that *David* saw corruption, but Christ (being raised from the dead the third day) saw no corruption, *Act.* 13. 35, 36, 37. In the like manner did *S. Peter* argue, *Act.* 2. 29. 30, 31, 32.

2. There is expresse mention of the third day in reference to Christs Resurrection, Hos. 6. 2. *After two daies he will revive us, in the third day he will raise us up, and we shall live in his sight.* Although those words be directly and immediately understood of Gods people (as it seems both by the words themselves, and also by the words going be-

before and after) yet it is with reference unto Christ and his Resurrection; for otherwise why should the third day be specified? Neither do I know, how it could be said that Christ rose again the third, according to the Scriptures (viz. of the old Testament) if in this place there be not an allusion at least to Christs rising again the third day; seeing that in all the old Testament the third day in this respect is no where mentioned, except in this place. And therefore not without cause [I think] in the margent of our Bibles over against this place of *Hosea*, is noted that place, 1 *Cor.* 15. 4. as having reference the one to the other: and so many of the Ancients have expounded this place in *Hosea* of Christ: and this is to be considered, that there is such a near union betwixt Christ and believers, that sometimes that which belongs to believers, is spoken of Christ: As, *Saul, Saul, why persecutest thou me?* said Christ, when *Saul* did persecute those that believed in Christ, *Act.* 9. 4. And so on the other side, that which belongs to Christ is spoken of believers; as here in the Prophet, *the third day he will raise us up*, whenas properly Christ was raised up the third day; but believers are said to be raised up in him, and with him: *Even when we were dead in sins, God hath quickned us together with Christ (by grace ye are saved) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus*, Ephes. 2. 5, 6.

Lactant. Instit. l. 4. c. 19. Aug. de Civit. Dei l. 18. c. 28. Bern. Serm. 1. de Resurrect. and so others cited by *Ribera* upon the place.

Now from the time of Christs Resurrection, the third day after that he died, it is worthy to be observed (as *Bernard* hath noted) that the same day

Bern. Ser. 1. de resurrect.

day of the week whereon Christ as God did make man (viz. the sixth day) the same day did he also as man die to redeem man: and as on the seventh and last day of the week Christ did rest, having finished the work of the Creation; so also did he rest the same day in the grave, having by his death finished the work of the Redemption: and the third day being the first day of the week (as the Evangelists expressely call it) he rose again, as being *the first fruits of them that slept*, as the Apostle calls him, 1 *Cor.* 15. 20.

And as the seventh day of the week (called Saturday) was observed by the Jews in memory of the Creation; so the first day of the week (called Sunday) is observed by Christians in memory of Christs Resurrection * and it's called *the Lords day*, Revel. 1. 10. Of the observation of this day in the Apostles time we read also, *Act.* 20. 7. & 1 Cor. 16. 2.

* And so of the Redemption, which Christ wrought for us by his death, and made it appear by his resurrection.

THE

The one and twentieth

SERMON

EPHES. 4. 10. *He that descended, is the same also that ascended farre above all heavens, that he might fill all things.*

THe Apostle having v. 8. spoken of Christs ascending up on high, and having v. 9. noted, that his ascending did presuppose his descending, he returns here to speak again of his ascending, and to shew how high he ascended, *far above all all Heavens*; and why? *that he might fill all things.*

He that descended] either from heaven to earth by his Incarnation, in which respect it is said, that *he came down from heaven*, Joh. 3. 13. or from the upper part of the earth to the grave, in which respect it seems to be said v. 9. that *he descended into the lower parts of the earth*; though that also may

may be meant of Christs Incarnation, as was shewed before, pag. 214 &c.

τοῦτο τὴν Νεστορίου καταβάλλει βλασφημίαν. ὁ αὐτός φησιν, ὅστιν ὁ καταβὰς καὶ ὁ ἀναβάς. καταβαίνει μὲν γὰρ ὡς τὴν σάρκωσιν ὡς θεὸς, ἀναβαίνει δὲ ὡς ἄνθρωπος. καὶ καταβαίνει μὲν εἰς τὸν ἅδην ὡς ἄνθρωπος, ἀνίσταται δὲ ὡς θεός. Oecumen. ad loc.

[*Is the same that ascended,*] The same Person, whence (as *Oecumenius* observes) the heresie of *Nestorius* is confuted, who would divide the Person of Christ, denying one and the same Person to be both God and Man: For if this descending here spoken of, be meant of the Incarnation, then Christ as God, descended, (*viz.* metaphorically) and as man, ascended; yet *he that descended is the same that ascended*; therefore God and Man in Christ are but one Person. And if this descending be meant of of Christs death and buriall, yet still it serves to the same purpose; for so Christ descended as man, (in that respect he died and was buried) but ascended as God, that is, by the power of his divine nature, by which also (as was shewed before) he rose from the dead.

[*Far above all Heavens,*] *viz.* all visible heavens, as the aire, and that wherein are the Sun, Moon and Stars, above which two heavens there is the *third Heaven*, as it is called, 2 *Cor.* 12. 2. And thither is Christ ascended; *Whom the Heaven must receive untill the time of restitution of all things*, Acts 2. 21

[*That he might fill all things*] with his spirituall presence & power, which he doth since his ascension shew forth otherwise then he did before: Or

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it may be read (as the Margent hath it) *that he might fulfill all things, viz.* which were propheciéd and fore-told of him, as the Apostle shewed immediately before that this was, that Christ should ascend upon high; and therefore he did ascend, that as other things, so this Prophecie and prediction concerning him might be fulfilled.

From the words thus explicated, I observe onely this one point, That Christ after his Death and Resurrection, did ascend up into heaven. *Doct.*

Christs ascension was prophecied by *David*, *Psal.*68. 18. *Thou hast ascended up on high.* This was spoken concerning Christ, as the Apostle testifieth, *Eph.*4.8.

Christ also himself did fore-tell his ascension, Joh.6.62. *What and if you shall see the Son of man ascend up where he was before?* And Joh. 20.17. *Iesus saith unto her,* (viz. *Mary Magdalene*, to whom he shewed himself after his Resurrection) *Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend to my Father, and to your Father, to my God, and to your God.*

Divers of the Evangelists do also record Christs ascension: *He was received up into heaven*, Mar. 16.19. *He was parted from them,* (*viz.* his Disciples,) *and was carried up into heaven*, Luk. 24.51. *While they beheld he was taken up*, Acts 1.9.

S. *Luke* also relates the circumstances of Christs ascension: As,

1. The time when he ascended, *viz.* forty daies after

after his resurrection: *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty dayes, and speaking of the things pertaining to the Kingdom of God*, Acts 1.3. where he giveth two reasons why Christ did continue so long upon earth after his resurrection before he ascended into heaven, *viz.* 1. To confirme unto his Disciples his resurrection, and to assure them of the truth of it. 2. To instruct them in things pertaining to the Kingdom of God.

2. The place where, viz. Bethany: *And he led them out as far as to Bethany, &c.* Luk. 24.50. Now Joh. 11.1. it's said that Bethany was the Town of *Mary* and her sister *Martha*, that is, the towne where they dwelt, and had their abode; in which sense Bethsaida is called the City of *Andrew* and *Peter*, Joh. 1.44. Yet it seems that the place where Christ ascended, was not the town called Bethanie, but the Tract of Mount Oliver, where the Town stood. For it is said, *Acts* 1.12. That the Disciples who were with Christ at his ascension, immediately after he was ascended, *returned unto Jerusalem from the Mount called Olivet*. It is not likely that Christ would be in a Town, when he ascended, for then all promiscuously would have seen his ascention, whereas only his Disciples were Spectators of it: Neither is it said, *Luk.* 24.50. that Christ led them to Bethanie, and there ascended, but that *he led them out* [*viz.* from Jerusalem] *as farre as Bethanie*. S. Luke ch. 19. v. 29. tells us, that as Christ went to his Passion, he went by Bethanie; so that by the

same

same place by which he went to his Passion, he had his ascension.

And Bethany also signifies as much as the *house of affliction*; if we will ascend up to our Fathers house to heaven, it must be by Bethany, the house of affliction: *we must through much tribulation enter into the Kingdom of God*, Acts 14.22.

3. The manner how he ascended; *And it came to passe while he blessed them, he was parted from them, and carried up into heaven*, Luke 24.51. *Thus having loved his own that were in the world, he loved them to the end*, Joh. 13.1. At the very last moment of his abiding here upon earth, he blessed those that were with him, and in them us, and all that belong unto him: As he said *Joh.* 17.20. *Neither pray I for these alone, but for them also which shall believe on me through their word*; So neither did he blesse them alone, but them also which through their word believe in him. Again, for the manner of Christs ascension, it is said, *Acts* 1.9. That *while they* (his Disciples) *beheld, he was taken up, and a cloud received him out of their sight*, So that Christ did ascend visibly, and there were eye-witnesses of his ascension: and lest they should have imagined, that their senses were deluded, or any way have doubted of the truth of Christs ascension, two Angels from heaven in the likenesse of men appeared unto them, both to confirm Christs ascension into heaven, and also to shew that he was not so ascended, but that he shall at length come againe, *viz.* at the last judgement. *And while they looked stedfastly toward heaven, as he went up, behold two men stood*

by them in white apparell, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven, Act. 1. 10. 11.

Ob. Some may here object that Joh. 3. 13. *The Son of man, which is in heaven.* If Christ then being upon earth, were in heaven, how could he ascend into heaven?

Answ. Yes, being in heaven (even when he was upon earth) as God, he might nevertheless, and did as man ascend into heaven. Christ consisting of two natures, the divine, and the humane, something belongs unto him in respect of the one nature, and something in respect of the other. In respect of his divine nature he is every where, in respect of his humane, he is onely in one place at one time. The man Christ, yet not as man, but as God, was in heaven at the same time that he was upon earth. On the other side, Christ being God, yet not as God, but as man, left the earth, and went up to heaven.

There are many reasons why Christ ascended into heaven.

Reasons of Christs Ascension

1. As he came from heaven to work our Redemption, so having finished the work which he had to do, it was meet that he should return thither from whence he came; *I came forth from the Father, and am come into the world; again I leave the world, and go to the Father*, said he, Joh. 16. 28. And Joh. 17. 4, 5. *I have glorified thee on earth, I have finished the work which thou gavest me to do, and now, O Father, glorifie me with thine*

own

own self, with the glory which I had with thee before the world was.

2. After Christs humiliation, was to follow his exaltation, as Christ himself shewed, Luk. 24. 26. And so *Paul* Phil. 2. 8, 9. Now as Christs Resurrection was the first step of his exaltation, so his Ascension was another step, and a further degree of it.

3. Thus Christ made it appear, that (as he told *Pilate*) his Kingdom is not of this world, *Joh.* 18. 36. Contrary to what his own Disciples did imagine, even after his resurrection, as appears by that question which they asked him, *Lord, wilt thou at this time restore again the Kingdom to Israel?* Act. 1. 6.

4. Christ by his ascension shewed himself to have fully conquered sin, death and Satan; he did manifest his victory over these by his Resurrection, but more fully by his ascension, whereby he did triumph over them: Therefore it is said, that when *he ascended up on high, he led captivity captive*, Ephes. 4. 8. that is, he led a multitude of captives, as the phrase is used, *Judg.* 5. 12.

5. It was requisite that Christ should ascend into heaven, that as he executed the office of a Priest, by offering himself upon the Crosse for us, so he might also do it by appearing before God in heaven, and there making intercession unto him for us. *Aaron* the Jewish high Priest was to bear the names of the children of Israel in the breast-plate of judgement upon his heart, when he went into the holy place for a memoriall before the

Lord continually, *Exod.* 28. 29. This was a type and a figure of Christs entring into heaven for us as our high Priest, *Whither the forerunner is for us entred, even Jesus made an high Priest for ever, after the order of* Melchisedec, Heb. 6. 20. *For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self now to appear in the presence of God for us*, Heb. 9. 24.

Christ was to ascend into heaven, that so he might powre his spirit upon his Church: *When he ascended up on high, he led captivity captive, and gave gifts unto men.* Ephes. 4. 8. *viz.* spirituall gifts, the gifts and graces of his spirit, *Psal.* 68. 18. it is said that at his ascension he *received gifts*, but *for men*, and that is as much as to give gifts unto men. *Fetch me a little water*, said *Eliah* to the widow, 1 Kings 17. 10. according to the originall it is, Receive, or take me (or for me) a little water; קחי לי and that is as much as if he had said, Give me a little water: So v. 13. *Bring me a morsell of bread*; in the Hebrew, Receive, or take me, &c. It is the same word which is used Psal. 68. 18.

Quest. But some may demand and say, Was not the spirit given unto men before Christs ascension?

Answ. I answer, yes, but not so freely and fully as afterwards: *He that believeth on me* (said Christ) *out of his belly shall flow rivers of living water. This he spake* (saith the Evangelist) *of the spirit which they that believe on him should receive. For the Holy Ghost was not yet given, because Jesus was not yet glorified*, Joh. 7. 38. 39. *I tell you the truth*, said Christ

to

to his Disciples, *it is not expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you*, Joh. 16. 7. Besides that, Christ was to be glorified before that he was to send the Holy Ghost, the Disciples having Christs corporall presence, did so fix themselves upon it, that they were not so capable of his spirituall presence; and therefore to make way for this, the other was to be removed.

Spiritalis præsentiæ plenitudo, quamdiu conspectu carnis præsens aderat, adventare non poterat. Cyprian de Ascens. Christi.

7. Christ ascended into heaven, that he might there prepare a place for his members. Thus he told his Disciples saying, *In my Fathers house are many mansions, I go to prepare a place for you*, Joh. 14. 2. In this respect Christ is called the *fore-runner*, Heb. 6. 20. as going before, and preparing the way for others to follow after.

Vse 1, Now this point concerning Christs Ascension, serves to confute the Papists concerning Transubstantiation, and that reall presence of Christ in the Sacrament which they maintain, *viz.* a carnall and corporall presence, for we deny not a reall presence, onely we hold that is a spirituall presence. And as the Angell argued from Christs Resurrection, and thereby proved that he was not in the grave in that manner as some supposed; *He is not here, for he is risen*, Mat 28. 6. So may we argue from Christs Ascension, and prove that he is not in the Sacrament in that manner, as they of the Church of Rome; *He is not there, for he is ascended*. And to this end did Christ speak of his Ascension, thereby to convince some,

Propterea Aſcenſionis ſuæin cœlum mentionem fecit, ut eos à corporali intellectu abſtraheret. Athanaſ. in illud Quicunque dixerit verbum, &c.

and to let them ſee how much they did miſtake his meaning, when they underſtood that which he had ſpoken about eating his fleſh, in a carnal ſenſe, whereas it was to be underſtood ſpiritually. *When Jeſus knew in himſelf that his Diſciples murmured at it, he ſaid unto them, Doth this offend you? what and if ye ſhall ſee the ſon of man aſcend up where he was before? It is the ſpirit that quickneth, the fleſh profiteth nothing, the words that I ſpeak unto you, they are ſpirit, and they are life,* John 6.61,62,63. As if he ſhould have ſaid, the fleſhly manner of eating which you dream of, would avail nothing; that therefore which I ſpake, of eating my fleſh, is not ſo to be underſtood, but in a ſpirituall ſenſe; and that will more plainly appear by my aſcenſion into heaven.

Again, by Chriſts aſcenſion the Papiſts are confuted in reſpect of *Crucifixes*, and other ſuch like Images, which they make to repreſent Chriſt. For Chriſt hath purpoſely withdrawn himſelfe from us corporally, that we might acquaint our ſelves with him ſpiritually, and yet they will needs have ſome corporall repreſentation of him. Thus do they directly croſſe Chriſts intent in aſcending into heaven, which is, that now he ſhould not be knowne ſo as when he was upon the earth, *viz.* in a carnall, but in a ſpirituall manner. *Though we have known Chriſt after the fleſh*, ſaith the Apoſtle, *yet henceforth know we him no more*, 2 Cor. 5. 16. Not now any

any more after the flesh, as being a man of such a stature, such a feature, &c. This place doth utterly overthrow the representing of Christ by an Image, it serving to no end but to breed carnall conceits and apprehensions of Christ, which now since Christs ascension are not lawfull.

Vse 1. Christs ascension makes for our consolation.

1. It serves to encourage us to goe unto God in all our necessities, and with confidence to pray unto him both for pardon of sin, and for supply of whatsoever is needfull for us, seeing we have such a Mediatour, who is gone into heaven, there to appeare and make intercession for us. *If any man sin*, saith S. *John*, *we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins*, 1 John 2.1,2. He is with the Father, for he is ascended up to the Father, and therefore we may be sure that the Father will be propitious to us for his sake. *Seeing then we have a great High Priest, that is passed into the heavens, Iesus the Son of God, let us hold fast our profession. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need*, Heb. 4.14. 16. So Heb. 10.19,20, 21, 22. *Having therefore brethren, boldnesse to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, thorough the vail, that is to say, his flesh: And having an High Priest over the house of God, let us draw neare with a*

true heart in full assurance of faith.

2. It also affords unto us a ground of assurance, that we belonging unto Christ, and being his, shall ascend into heaven: For the Head being ascended, the members must in due time ascend also, the head and the members must be together; *Where I am, there shall also my servant be*, saith Christ, Joh. 12, 26. And Joh. 17. 24. *Father, I will that they whom thou hast given me, be where I am.* And Joh. 14. 2, 3. *I go to prepare a place for you: And if I go, and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.* The Apostle speaks of our ascension as a thing already effected and wrought by Christs ascension; *God* (he saith) *hath made us sit together in heavenly places in Christ Iesus*, Eph. 2. 6. Thus Christs Ascension serves to comfort us in all adversity, and to take away the fear of death, yea, to make death desirable, seeing it will but convey us thither, whither Christ is gone before to prepare a place for us: *Therefore we are alwaies confident* (saith the Apostle) *knowing that while we are present in the body, we are absent from the Lord. (For we walk by faith and not by sight.) We are confident, I say, willing rather to be absent from the body, and to be present with the Lord*, 2 Cor. 5. 6, 7, 8. And so Phil. 1. 23. *Desiring to be dissolved, and to be with Christ, which is far better.*

Use. Lastly, the ascension of Christ serves to admonish us to ascend thither spiritually whither Christ is ascended corporally; to have our hearts

hearts and affections in heaven where Christ is: *Why seek ye the living among the dead? He is not here, but is risen*, said the Angells to those that came to seek Christ in the Sepulchre, *Luk.*24.5,6. So, Why seek we Christ among the things of the earth? He is not here, but is ascended. Therefore if we seek Christ, let us *seek those things that are above*, where Christ is; let us set our affections on things above, and not on things that are upon the earth, *Col.*3.1,2. As Christ is in heaven, so our conversation also must be in heaven, *Phil.*3.20.

THE

The two and twentieth

SERMON.

HEB. 12.2. *And is set downe at the right hand of the Throne of God.*

THE Apostle, v. 1. exhorts to patience and perseverance in the way of holinesse; *Let us run with patience* (or *patient continuance*, as the word there used is rendred, *Rom.* 2. 7.) *the race that is set before us.* And this exhortation he inferreth from the examples of the Saints mentioned in the 11. Chapter, *Wherefore seeing we also are compassed about with such a cloud of witnesses, let us lay aside every weight and sin which doth so easily beset us, and let us run, &c.* Then he further inforceth the exhortation from the example of Christ, who above all is to be followed, v. 2. *Looking unto Iesus the Author and finisher of our faith, who for the joy that was set before him indured the Crosse, despising the shame*; that is, for the blessed and happy estate that he was to enter into after his passion, he was well content to suffer as he did.

ὑπομονή.

And

And then he goes on, shewing that Christs expectation was not in vain, but that he obtained the glory and happinesse which he looked for; *And is set down at the right hand of the Throne of God*, that is, of God sitting in his Throne: He speaks of God as a King in his Throne, and so Christ sitting at the right hand of God, is said to sit at the right hand of the Throne of God.

Hence then let us observe this point, That Christ after his Passion and humiliation, not only rose from the dead, and ascended into heaven, but also sate down at the right hand of God. *Doct.*

Christs resurrection was the beginning of his exaltation, his ascension was a higher degree of it, and his sitting at the right hand of God, yet higher then both, and the highest that may be: This degree of exaltation is peculiar unto Christ, whereas the other are common to him with his members: They shall all rise from the dead, and ascend up to heaven, *David is not ascended into the heavens*, saith *Peter*, *Act.*2.34. As yet *David* is not ascended (in respect of the body, to which ascension properly belongs) but he shall ascend, and so all the Saints likewise; they shall be *caught up together in the clouds, to meet the Lord in the ayre. and so shall be ever with the Lord*, 1 Thes.4.17. But besides Christ, none ever did or shall sit at the right hand of God; this honour is not communicable to any other, whether man or Angell. *For to which of the Angels said God at any time, sit on my right hand?* Heb.1.13.

Now

1ri ist. Now that Christ doth sit at the right hand of God, it is most clear, as by the Text in hand, so by many other places of Scripture: As Heb. 1. 3. *When he had by himself purged our sins, he sate down on the right hand of the Majesty on high.* And Heb. 8. 1. *We have such an High Priest, who is set on the right hand of the Throne of the Majesty in the Heavens.* And Heb. 10. 12. *But this man, after he had offered one sacrifice for sins for ever, sate down on the right hand of God.* So *S. Mark* testifies of Christ, that *he was received up into heaven, and sate on the right hand of of God*, Mar. 16. 19. And this Christ himselfe did fore-tell, Luke 22. 69. *Hereafter shall the Son of Man sit on the right hand of the power of God.* And *David* did prophecy of it long before, saying, *The LORD said unto my Lord, Sit thou at my right Hand untill I make thine Enemies thy footstool*, Psal. 110. 1. which words were spoken concerning Christ as Christ himselfe hath shewed, *Mat.* 22. 41, 42, 43, 44, 45. And so *S. Peter*, *Acts* 2. 34, 35. And the Author of the Epistle to the Hebrewes, c. 1. v. 13.

2i ist. But now let us see what is meant by Christs sitting at the right hand of God: The expression is metaphoricall, and there is a double metaphore in it, *viz.* both in that Christ is said *to sit*, and also in that he is said to sit *at the right hand of God.*

1. For the phrase of *sitting*, as here it is used, and applied unto Christ, by the consent of all, is metaphoricall, not denoting the site and

and posture of Christs body, which is the proper acception of the word, but the honour and majesty that Christ is in. Thus the word is figuratively used, because Masters use to sit, and servants to stand, and wait upon them. *Whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?* Luke 22. 27. So Kings use to sit in their Thrones, and Judges and Magistrates in their seats of honour. *Assuredly* Solomon *thy sonne shall reigne after me, and he shall sit upon my Throne*, said *David* to *Bathsheba*, 1 Kings 1. 13. So Exod. 18. 13. it is said, that Moses *sate to judge the people, and the people stood by* Moses, &c. Hence metaphorically God is said to sit, *God reigneth over the Heathen, God sitteth upon the throne of his holinesse*, Psalme 47. 8. So Psalme 2. 4. *He that sitteth in heaven, shall laugh them to scorn.*

God being a spirit cannot properly either sit or stand, they being bodily postures, and properly belonging to bodily substances And though Christ having still after his Resurrection and ascension, a true humane body, as before, may properly sit, yet that is not the intent of the Holy Ghost in the Scripture, to shew what bodily posture Christ is in, but to shew what dignity he is in: and therefore sometimes in Scripture Christ is said, *to stand at the right hand of God*, viz. Act. 7. 55, 56. *But he being full of the Holy Ghost, looked up stedfastly*

Non de corporis constitutione, sed de imperii majestate hic agitur, Calvin. *Instit. l. 2. c. 16. sect. 15.*

Quid est quod hunc Marcus sedentem, Stephanus verò stantem se videre testatur? Sed scitis, fratres, quia sedere judicantis est, stare verò pugnantis, vel adjuvantis. Quia ergò Redemptor noster assumptus in cœlum, & nunc omnia judicat, & ad extremum omnium judex veniet, hunc post assumptionē Marcus sedere describit, quia post ascensionis suæ gloriam judex in fine videbitur. Stephanus verò hunc in labore certaminis positus, stantem vidit, quem adjutorem habuit; quia ut iste in terrâ persecutorum infidelitatem vinceret, pro illo de cœlo illius gratia pugnavit. Gregor. homil. 29. in Evang.

stedfastly into Heaven, and saw the glory of God, and Jesus standing on the right Hand of God, and said, Behold, I see the Heavens opened, and the Son of man standing on the right Hand of God. He is there described standing, as ready to aid and assist *Stephen* in the great conflict which he indured for his sake: but otherwise in the Scripture he is usually said to sit, to signifie the honour and authority that he is invested with.

2. For the right hand of God, it must needs be taken, not properly, but metaphorically, God being a spirit, and therefore having no hand, either right or left, nor any bodily member whatsoever. It was a grosse heresie of the Anthropomorphites to hold God to be of humane form and shape, whereas Christ saith plainly *that God is a spirit*, Joh. 4. 24. And that a *spirit hath not flesh and bones*, Luk. 24. 39. Therefore when hands, eys, ears and the like are attributed unto God in the Scripture, it is by a figurative kind of speech, whereby in condescension to the weakness of our capacity, that is attributed unto God, which properly belongs unto man, and not unto God: because man doth hear with his ears, see with his eyes, & work with

ἀνθρωποπάθεια.

with his hands, therefore to shew that God doth hear, and see, and work; these bodily parts and members are attributed unto God, though properly they do not belong unto him. By the *right Hand of God* is often signified the force, might and power of God, *Thy right Hand O Lord*, said Moses, *is become glorious in power, thy right hand O Lord hath dashed in pieces the enemy*, Exod. 15.6. So *David* Psal. 118. 15, 16. *The right Hand of the Lord doth valiantly, The right Hand of the Lord is exalted; the right Hand of the Lord doth valiantly.* But the right hand also is used to denote the more honourable place; as when *Bathsheba* the mother of *Solomon* went unto him, as he sate on this Throne, he rose up to meet her, and bowed himself unto her; and sate down on his Throne, and caused a seat to be set for her; *and she sate on his right Hand*, 1 Kings 2.19. So Psal. 45.9. *Upon thy right Hand did stand the Queen in gold of Ophir.* Thus Christ is said to be at Gods right Hand, as being in highest honour next unto God, even as *Bethsheba* was set in highest place of honour next unto the King: Christs sitting at the right hand of God imports his Kingly power, and soveraign power over all creatures; that *all power both in heaven and in earth is given unto him*, as he said, Mat. 28.18. *That he hath a name above every name, that at the name of Jesus every knee should bow*, &c. that is, that all should be subject unto him, Phil. 2.9, 10. Whereas *David* speaking of Christ, saith, *The Lord said unto my Lord, sit thou thou on my right Hand, untill I make thine enemies thy footstool*, Psal. 110.1. S. *Paul* in reference to those

those words, saith, *For he must reign untill his enemies be made his footstool*, 1 Cor. 15. 25. Whereby we see that Christs sitting at the right hand of God, and his reigning, are one and the same thing. So what is meant by Christs sitting at the right hand of God, the same Apostle sheweth, Ephes. 1. 20, 21, 22. Where he saith that God raised Christ from the dead, *and set him at his own right Hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the Church.* And so likewise *S. Peter*, who speaking of Christ saith, *Who is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made subject unto him*, 1 Pet. 3. 22.

Thus then we see both that it is so, that Christ doth sit at the right hand of God, and also what is meant by it.

And by this which hath been said it may appear, that Christ is said to sit at the right hand of God in respect of his humane nature. In that respect he was humbled, and in that respect he was exalted, the divine nature properly being capable neither of the one, nor of the other. As man, he suffered, was crucified, dead and buried, and descended into hell; and so as man he rose again, ascended into heaven, and sitteth at the right hand of God. The divine nature is said to be humbled, not properly, as if it's glory was indeed diminished, but that assuming to it self humane nature

subject

subject to infirmity, its glory did lie hid, and not appear, So also it is said to be exalted, not properly, as if any glory indeed were added unto it, but by the exaltation of that humane nature, which it assumed, it's glory is made to appear and shine forth. Now this glorious exaltation of Christs humane nature, did belong unto it by vertue of the hypostaticall union, and so was due unto Christ at the first moment that the two natures were united together in one person: but by dispensation, for the working out of our Redemption, Christ did not enter into the possession of his glory, till after his passion, *Ought not Christ to suffer these things, and to enter into his glory?* viz. after his suffering, Luk. 24.26. It was his glory, that which of right did belong unto him, even as man, that man being God also; yet for our sakes, that our Redemption might be effected by him, it behoved him first to suffer, as he did, and then to enter into his glory.

Quomodo suam, si oportuit? & quomodo oportuit, si suam? Si gloria ejus fuit, quomodo ut ad illam intraret, pati oportuit? Sed suam propter ff se; oportuit propter nos.——Si aliter venisset, pervenisset, sed non subvenisset. Hugo. *de* S. Vict.

Use 1. Here then we may see the glorious and transcendent excellency of Christ, even as man, and so in him the wonderfull exaltation of our humane nature. *Lord, what is man, that thou art mindfull of him, and the son of man that thou visitest him? Thou hast made him a little lower then the Angels, and hast crowned him with glory and honour*, Psal. 8.4,5. Yea the man Christ is made a great deal higher then the Angels, *We see Jesus*, saith

the Author of the Epistle to the *Hebrews* having cited these words of *David, who was made a little* (or for a little while) *lower then the Angels, for the suffering of death, crowned with Glory and Honour*, Heb. 2.9. Christ for a while, that he might suffer death for our Redemption, was lower then the Angels, being a man subject to infirmity, but now he is crowned with glory and honour, whereby he is far above the Angels.

βραχύ τι כמעש

Caution. But here we must beware of that errour which some have faln into: We must not think that because Christ as man doth sit at the right hand of God, therefore Majesty and Glory properly divine and infinite is communicated to Christs humane nature. This is exceeding grosse, and the very heresie of *Eutyches*, who because he would not with *Nestorius* divide the person of Christ, therefore falling into another extreme he would confound his natures, making the humane nature to be swallowed up (as it were) by the divine nature. But Christs glory doth not take away the truth of his humanity; it is exalted, but not abolished. And therefore neither must we (as some do) from Christs sitting at the right hand of God, infer the ubiquity of Christs body, as if therefore it were every where. For ubiquity, or being every where, is proper and peculiar to the divine nature, the humane nature is not capable of it. *He is not here* (viz. in respect of the body) *for*

Gloria humanitatem non tollit, sed extollit, non interficit, sed perficit. Gerson.

for he is risen, Luk.24. 6. So he is not here (in that respect) for he is ascended into heaven, and there sits at the right hand of God. Indeed Christ as God, when he was upon earth, was also in heaven, *Ioh*.3.13. And so now in that respect being in heaven, he is also on earth, *Mat*.28.20. But as man he was not in heaven, when he was on earth, neither is he in that respect now on earth, when he is in heaven.

Secundùm hanc formam non est putandus ubique diffusus. Cavendum enim est, ne ita divinitatem astruamus hominis, ut veritatem corporis destruamus. Aug. Epist. 57.

Use 2. This also makes exceedingly for the comfort of all such as belong unto Christ, and are his; they need not fear either to want any good or to suffer any evill, seeing he to whom they belong, is so exalted over all, and therefore able to protect them, and to provide for them: Are we afraid of the rage and malice either of men or Devills? Though they be too strong for us, yet Christ is too strong for them; and much lesse are they able to resist him, then we are to resist them. This was enough to animate and incourage *Stephen* notwithstanding the fury of his adversaries, that he saw Christ standing at the right hand of God ready to defend him, *Acts* 7.55, 56. So let us with the eye of faith look up unto Christ, and not fear what men or Devills can do unto us: When *Saul* persecuted the members of Christ upon earth, Christ from heaven spake unto him; and let him know that he did persecute him, and that he had a hard match of it; *Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest; it is hard for*

thee to to kick againſt the pricks, Acts 9.4,5. So *Eph.* 1.22. it is ſaid that all things are put under Chriſts feet, and that he is head over all things to the Church, or for the Church, that is, for the comfort and welfare of the Church.

Again, doth the guilt of ſin ſting and wound our conſciences? Let us conſider what a mighty Redeemer, Mediatour, and Advocate we have, *Who when he had by himſelf purged our ſins, ſate down on the right hand of the Majeſty on high*, Heb.1.3. *Who is he that condemneth? it is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us*, Rom.8.34.

Again, do we want any thing that is good and needfull for us? We may go with boldneſſe unto God, and ask of him in the Name of Chriſt, whom he hath ſo exalted, as to ſet him at his own right hand. *Adonijah* thought himſelf ſure to ſpeed when he had *Bathſheba*, whom *Solomon* did ſo honor, to intercede for him; and ſo, had his requeſt been juſt and reaſonable, it had been granted. See 1 *King.* 2.17, 18,19,20. How much more may we be aſſured, that having Chriſt to mediate and intercede for us, we ſhall obtain what we ask in his Name? *Whatſoever you ask the Father in my Name, he will give it*, ſaith Chriſt, Joh. 16.23. *Therefore let us come with boldneſſe to the Throne of grace, that we may obtain mercy, and find grace to help in the time of need*, Heb.4.16.

Finally, whatever our trouble or diſtreſſe be, yet let us not be dejected nor diſmaied, conſidering that Chriſt is at Gods right hand, and as he

is

is thus exalted, so we also as members of his body, shall proportionably be exalted in due time: *Run with patience the race that is set before you, looking unto Iesus the Author and finisher of our faith, who for the joy that was set before him, indured the Crosse, despising the shame, and is set down at the right hand of the Throne of God*, Heb.12.1. *If we suffer* (with Christ) *we shall also reign with him*, 2 Tim.2.12. *To him that overcometh* (saith Christ) *will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne*, Rev.3.21.

Use 3. This also serves for the terror of such as stand out against Christ, and will not come in, and submit unto him: All the wicked and ungodly are Christs enemies, (*the enemies of the Crosse of Christ*, Phil.3.18.) but especially such as having means and offers of grace, yet sleight and despise them. Now if Christ be invested with such dignity and power, then woe unto his enemies, they must *be made his foot stool*, Psal. 110. 5. & 1 *Cor.*15.25. He will *rule in the midst of his Enemies*, Psal.110.2. He will one day say, *Those mine Enemies, that would not suffer me to reign over them, bring hither, and slay them before me*, Luk.19.27. *Julian* the Apostate was forced at length to confesse that Christ was too hard for him, and had got the victory over him; & so shal all such proud and presumptuous opposers of Christ, as he was. He shall *break them with a rod of iron, and dash them in pieces like a potters vessel*, Psal.2.9. *Vicisti Galilee, vicisti.*

Use 4. Lastly therefore, this may teach and admonish all to reverence Christ, and to submit un-

to him; *S. Peter* having ſpoken of Chriſts ſitting at the right hand of God, addes immediately, *Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Ieſus whom you have crucified, both Lord and Chriſt*, Act. 2. 36. He is Lord and King over all, and therefore to be obeyed by all; he will rule and reign over all whether they will or not, even the Devills themſelves are under his power, and are conſtrained to be ſubject to him. But let us willingly ſubject our ſelves unto Chriſt, and yeeld obedience unto him, that ſo his Majeſty and power may be for us, and not againſt us; for our comfort, and not for our confuſion: *Serve the Lord with fear, and rejoyce with trembling: Kiſſe the Son leſt he be angry, and you periſh from the way: if his wrath be kindled, yea but a little, bleſſed are all they that truſt in him*, Pſal. 2. 11, 12.

THE

The three and twentieth

SERMON.

ACTS 10. 42. *And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the Judge of quick and dead.*

CHrists sitting at the right hand of God, is (as I have formerly shewed) the highest degree of his exaltation; and therefore his coming to judge both the quick and the dead, is not a degree above it, but belongs unto it as a part of it: Christs sitting at the right hand of God (as hath been shewed) denotes that supreme power and dignity unto which Christ is exalted above all creatures: Now the most clear evidence and demonstration of this dignity and power, in the full exercise of it, shall be seen by Christs coming to Judgement; then shall every knee be made to

bow unto him, *Phil.*2.9,10,11. with *Rom.*14. 10, 11. compared together: Therefore Christs coming to Judgement and his Kingdome are joyned together as equivalent, 2 *Tim.*4,1. because when Christ cometh to judgement, then his Kingdome shall be consummated and made perfect. Whereas therefore in the Creed after the Article of Christs sitting at the right hand of God, it's said, *From thence he shal come to judge both the quick and the dead*; those words *from thence*, are not so to be understood, as if Christ should come from the right hand of God to judge both the quick and the dead: No, Christ shall then especially sit (that is, appear to sit) at the right hand of God, when he cometh to judgement. And so much Christ himself hath shewed us, saying, *Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven*, viz. to judgement, *Mat.* 26.64. But the words *from thence* have reverence unto heaven, which was mentioned in the Creed a little before; *He ascended into heaven, and* (there) *sitteth at the right hand of God*, *from thence* (that is, from heaven) *he shall come to judge both the quick and the dead.* Thus the Angells told the Disciples, who beheld Christs ascension, *This same Iesus which is taken up from you into Heaven, shall come in like manner as you have seen him go into Heaven*, Acts 1.11. So *S. Paul*, 1 Thes.4.16. *The Lord himself shall descend from Heaven, &c.* And again, 2 Thes. 1.7. *When the Lord Iesus shall be revealed from Heaven with his mighty Angells, &c.*

De calo venturus est ad judicandum vivos & mortuos. Aug. Enchir. c. 54.

Quest. But who are meant by the *quick and dead*,

dead, vvhich are spoken of both in the Creed, and in the Scripture, as in the Text, and so in other places; as 2 *Tim.* 4. 1. & 1 Pet. 4. 5.

Answ. Some by *quick* are said to understand mens souls, and by *dead* mens bodies; as if when it is said, that Christ shall judge both quick and dead, the meaning were, that he shal judge both soul and body: but this is an uncouth and incongruous exposition. For by *quick and dead* are meant, not divers parts, but divers persons; like as Rom. 14. 9. where it is said, that *to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Augustine* giveth two interpretations of these words, *quick and dead*. 1. That by *quick* are meant the righteous, and by *dead* the wicked, vvho are dead vvhilest they live, 1 *Tim.* 5. 6. Dead in trespasses and sins, *Ephes.* 2. 1.

Teste Daneo in Enchir. Aug. c. 55.

In Enchir. cap. 55.

But neither is this interpretation to be embraced, for thus the words *quick and dead*, are taken metaphorically, and not properly, whereas we ought not to recede from the propriety of words, except necessity enforce thereunto, which here it doth not. 2. That by *quick* vve are to understand those vvho are novv alive, or shall be alive at Christs coming; and by *dead* those vvho are novv dead, or shall be at Christs coming: and this indeed is the true and genuine meaning of the vvords. The Scripture shevvs, that they vvho are alive at Christs coming, shall so remain, and they vvho vvere before dead, shall be raised up, and together vvith the other shall be judged; and in this sense is it said, that Christ shall judge both quick

quick and dead; not that any shall be dead, when they are judged, but whereas they were dead, they shall be raised up, and so be judged. Thus is that to be understood, Revel. 20. 12. *I saw the dead, small and great stand before God*, viz. to be judged, as it there followeth; *the dead*, that is, those who had been dead. And in opposition to these are the *quick*, that is, they who are found living when Christ cometh, and so remaining alive come to judgement. *For the Lord himself*, saith S. *Paul*, *shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the ayre, &c.* 1 Thes. 4. 16. 17. Here the Apostle sheweth, that the Elect (for of them only he here speaketh) that remain and are alive at Christs coming, shall not die, but shall together with those that were dead, but then are raised up, be conveyed unto Christ, and be with him for ever, *viz.* after the judgement, which shall passe upon them. *Austin* indeed having alledged these words of the Apostle, makes a question, whether they, whom Christ at his coming shall find alive, in that very space, whilest they are caught up, as the Apostle speaks, shall not have their souls separated from their bodies, and presently re-united

Electi qui relinquimur, non morieмur, sed de vitâ corporali, transferemur in vitam immortalem. Hoc n. clarè significat, repetendo qui vivimus simul rapiemur cum illis. Hoc consonat verbis Petri Act. 10. Ipse est, qui constitutus est à Deo judex vivorum & mortuorum. Et ideò in symbolo cantamus, &c. Cajetan. *ad* 1 Thes. 4. *vide etiam* Cajetan. *ad* 2 Tim. 4. 1. *& ad Act.* 10. 42.

Aug. de Civ. Dei l. 20. *c.* 20.

ted unto them. But there is no ground at all for any such conceit: and that other parallel place of the Apostle is against it, *viz.* that 1 Cor 15.51,52. *Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in a twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shal be changed.* Here the Apostle plainly sheweth, that the Elect (of which likewise he here speaketh) that are alive at Christs coming, shall not sleep, that is, not die, but only shall be changed, that is, as he after explaineth it, of mortall shall be made immortall, and of corruptible incorruptible. Indeed this place to the Corinthians is divers'ly read, and that was it that did mislead *Austin*, he followed another, and a contrary reading *viz. We shall all rise again*, or *We shall all sleep, but we shall not all be changed*. But these readings are false, and the other, which we have in our Translations, and is found in the Greek, is the true reading, as may appear by divers reasons, 1. Otherwise this place to the *Corinthians*, and that other to the *Thessalonians* should but ill agree; and therefore for the reconciling of them, *Austin* was fain to make that strange quære before mentioned, and to imagine that which neither by Scripture nor by reason hath any probability for it. 2. If we should read it thus, *we shall not all be changed*, then the Apostle should comprehend himself in the number of those that perish; for the change there spoken of, is a change unto glory and happinesse, as appears by the words following: and therefore all the Elect have that change, only the repro-

See *Calvin* on 1 *Cor.* 15.51, 52.

reprobrate have it not, though a change also they shall have, but a wofull and miserable change, and not that which the Apostle there intendeth. 3. That which seemeth to me most convincing, is this, that except we should read it as we do, *We shal not all sleep, but we shal al be changed*, that preface which the Apostle useth, were impertinent & improper, *Behold, I shew you a mystery*. For what mystery is there in this, that all shall sleep, and die, but not all be changed, that is, inherit glory & eternall life? If this had been that which the Apostle was to say, he would never have brought it in with such a preamble, he would never have spoken of it as a mystery; for surely nothing is more obvious to every understanding, then that though all shall die, yet all shall not enjoy the life to come. But this is a mystery indeed, except the Apostle had by the spirit of God revealed it, we should have been ignorant of it, that all shall not die, but that some shall be exempted from death, and without the intervention of death shal passe from this life to another incomparably better.

Verè hoc est magnum, mysterium, quòd aliqui electorum absque morte intercedente assequentur omnes immutationes supra scriptas, &c. Cajetan. *in* Cor. 15.

Ob. Some may object that Heb. 9. 27. *It is appointed unto men to die once.* And how then should the Apostle say, *We shall not all sleep*, that is, die?

Answ. But this objection is easily answered; *Cajetane* speaks briefly, but pithily, *Statutum regulare est, illos autem non mori singulare est*, That is, the Statute or appointment for men to die, is regular and ordinary, but for those who remain at Christs coming, not to die, is singular and extraordinary.

Cajetane *in* Thes. 4. 17.

ordinary. And so necessarily those words, *It is appointed unto men to die once:* must be understood of Gods usuall and ordinary dispensation; for by *once* there is meant onely once, as appears by the context; yet we know that *Lazarus* and some others, who were raised from the dead to this mortall life, did die more then once: and besides, the Scripture shews that *Enoch* and *Eliah* were so translated and taken from the earth, as not to die once. Some further answer, that the change, which the Apostle speaks of, shall be as a kind of death; but being no separation of soul and body, it is not properly death; I therefore rather acquiesce in the former answer. And so also is that to be understood, which *Austin* objecteth, *That which thou sowest, it is not quickned except it die,* 1 Cor. 15.36. The Apostle there also speaks of that which is regular and ordinary, and so it is true, regularly and ordinarily none are quickned, that is, inherit eternall life, but they first die: yet this hinders, not but that in respect of some it may be otherwise by a singular and extraordinary priviledge vouchsafed unto them. So it was with *Enoch* and *Eliah*, and so it shall be with those that are alive at Christs coming to judgement.

See *Calvin* on 1 *Cor.* 15.

Quomodo, quos viventes hic Christus inveniet, per immortalitatem in illo vivificabuntur, etsi non moriuntur, cum videamus propter hoc esse dictum, Tu quod seminas, &c. *Aug. de Civ. Dei* l. 20. c. 20.

This being premised for the understanding of those words, *quick and dead*, from the Text I shall deduce two points whcih clearly arise from it, *viz.* 1. That both quick and dead, even all generally whosoever they be, must be judged.

2. That

2. That Christ is he who must be the Judge of all, both of quick and dead.

For the first, That all generally shall be judged, the Scripture is plain and expresse, *Heb.9.27. It is appointed unto men to die once, and after this the Judgement*, Eccles. 12. 14. *God will bring every work to judgement*, Heb. 6. 2. the judgement to come there called *eternall judgement*, to distinguish it from judgements executed here, which are but temporall, that judgement, I say, is reckoned amongst *the Principles of the Doctrine of Christ*, as they are there called, v. 1.

This truth also may be confirmed by divers arguments.

1. The judgements which God hath already executed, or doth execute upon transgressors, prove that there is a judgement to come; *S. Peter* maketh use of this argument, from Gods dealing with the Angells that sinned, with the old world, and with Sodome and Gomorrah, he infers, that God will at length meet with all the wicked, that those fore-going judgements are tokens of this judgement which is to come; *If God spared not the Angells that sinned, but cast them down to hell, &c. And spared not the old world, &c. And turning the Cities of Sodome and Gomorrah into ashes, condemned them with an overthrow, &c. The Lord knoweth how to deliver the righteous out of temptation, and to reserve the wicked unto the day of Judgement to be punished*, 2 Pet. 2. 4.-9

2. Mans own conscience is enough to convince him of this, that all shall be judged: For conscience

science will check and reprove for doing ill, though otherwise amongst men none know of it, or if some do, yet either they cannot, or will not punish for it. When *David* had but cut off the lap of *Sauls* garment, whereas some would have had him cut off his head, his heart smote him for it, 1 *Sam.*24.5. And so when he had sinned in causing the people to be numbred, 2 *Sam.*24.10. On the other side, conscience will comfort and incourage in doing well, though in the world one be traduced and slandered as an evill doer: *This is our rejoycing* (said the Apostle) *even the testimony of our conscience*, 2 *Cor.* 1.12. Neither is this work of conscience only in the regenerate, but even in the unregenerate also. The Apostle speaking of the Gentiles who had but the light of nature, and so a meer naturall conscience, yet saith saith of them, that they *shew the work of the law written in their hearts, their conscience also bearing witnesse, and their thoughts the mean while accusing or else excusing one another*, Rom,2.15.

We find that the Heathens could say, that *conscience is a thousand witnesses*; no matter who testifie for a man, if conscience testifie against him; no matter who testifie against him, if conscience testifie for him; *A good conscience* (say they) *is a wall of brasse*, able to protect and defend against all opposition. But on the other side, *What skills it*, or *what matter is it*, (saith *Seneca*) *though none know what thou hast done, whenas thou knowest it? O the wretchednesse of thy condition, if thou doest despise*

Conscientia mille testes.

Hic murus aheneus esto, Nil conscire sibi. Juven.

Quid infert neminem scire, cum tu scias? O te miserum, si contemnas hunc testem!

despise this witnesse, thine own conscience! True it is, conscience doth often lie asleep, it is stupified and seared many times; but at one time or other it will awake, it will accuse, convince, condemne, and torment; affliction doth use to awaken conscience if it were asleep before. *Josephs* brethren after they had sold him, concealed the matter for a long time, and their conscience did little trouble them (for ought we find) about it: But when they found themselves in distresse, *Joseph* (whom they knew not, though he knew them) dealing roughly with them, then their conscience did awake, and cry out against them for that which they had done so long (twenty years and more, as appears by the story) before: They said one to another, *We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distresse come upon us. And* Ruben *answered them saying, Spake I not unto you, saying, Do not sin against the child, and ye would not heare? therefore is this distresse come upon us*, Gen. 42, 21, 22. And not only *Josephs* brethren, who though guilty of much sin, yet were indued with true grace, but even *Pharoah* himself when Gods hand was heavy upon him, cryed, *peccavi*, saying, *I have sinned this time, the Lord is righteous, but I and my people are wicked*, Exod. 9. 27. And so *Adoni Bezek* a cruell Tyrant, when the Israelites had taken him, and cut off his thumbs and his great toes, then his conscience accused him of his cruelty, and he confessed that he was dealt with, as he had dealt with others, *Judg.* 1. 7. *Threescore*

and

*and ten Kings (*said he*) having their thumbs and their great toes cut off, gathered meat under my table, as I have done, so God hath requited me*: Thus the conscience of man doth sufficiently shew that there shall be judgement, wherein all shall receive according to their wayes and their doings.

3. Justice requires, that it should fare better with the good, then with the bad, with the righteous, then with the wicked: *That the righteous should be as the wicked, that be far from thee,* said *Abraham* unto God, Gen. 18.25. And so this is far from God; for *the just Lord will do no iniquity,* Zeph. 3.5. No, as *Elihu* speaks, *far be it from God that he should do wickednesse, and from the Almighty that he should commit iniquity: For the work of a man shall he render unto him, and cause every man to find according to his wayes: Yea surely God will not do wickedly, neither will the Almighty pervert judgement,* Job 34.10,11,12. God bids, *Say unto the righteous, it shall be well with him, &c. Woe unto the wicked, it shall be ill with him, &c.* Esa. 3.10,11. But this difference betwixt the righteous and the wicked, doth not alwayes appear in this world; No, here *no man knoweth love or hatred by all that is before them,* Eccles. 9.1. That is, by Gods outward administrations none knoweth whom he loveth, and whom he hateth, because (as it followeth) *All things come alike unto all; there is one event to the righteous, and to the wicked; to the good, and to the cleane, and to the uncleane, to him that sacrificeth, and to him that sacrificeth*

Ut bonis bene sit, malis autem male.

crificeth not; to him that sweareth, and to him that feareth an Oath. Yea, oftentimes so it is here in this world, that the wicked flourish and prosper, whenas the righteous are afflicted and in misery. Here prophane *Esau* stayes at home, and takes his pleasure, while godly *Iacob* is forced to indure much hardnesse in a forraigne Countrey. Here *Nabal* (a man of *Belial*) feasts it like a King, while *David*, a man after Gods own heart, is in want and penury. Yea, here *Barabbas*, a murtherer, is released, and set at liberty, and Christ himselfe is condemned and crucified. It must needs be therefore, that hereafter there shall be a Judgement, wherein men *shall discerne between the righteous and the wicked, between him that serveth God, and him that serveth him not*, Mal. 3. 18. The sufferings of the godly here in this life (as the Apostle tells us) are a *manifest token of the righteous judgement of God*, 2 Thes. 1. 5. *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you that are troubled, rest with us when the Lord Iesus shall appear, &c.* v. 6.

Thus both Scripture and Reason shew, that all must be judged: And the Heathens have knowne and acknowledged so much: *The dead must be judged*, (saith *Plato.*) *In the other world* (saith *Sophocles*) *we hold that there are two paths,*

τεθνεῶτας δεῖ κρίνεσθαι. Plato in Gorgia.

καὶ γὰρ καθ' ἅδην δύο τρίβους νομίζομεν μίαν δικαίων, χ' ἑτέραν τῶν ἀδίκων. Soph.

one

one for the just, and another for the unjust.

More fully to this purpose *Philemon*, another Heathen Poet; *If the righteous and the wicked shall both fare alike, then go rob, steale, defraud, do what thou wilt: Be not deceived, even after death there shall be judgement, which God the righteous Judge of all will execute.*

Εἰ γὰρ ὁ δίκαιος καὶ ἀσεβὴς ἔξουσιν ἕν, ἅρπαξ ἀπελθὼν, κλέπτ', ἀποστέρει, κύκα. Μηδὲν πλανεθῇς, ἔσται κἀν Ἅιδου κρίσις, ὅνπερ ποιήσει θεὸς ἁπάντων δεσπότης. Philem.

The four and twentieth

SERMON.

IT being now ſufficiently proved, that generally all muſt be judged, we muſt further know that there is a twofold judgement to come, *viz.* a particular judgment, & a general judgment. A particular judgment, whereby one immediately after death is judged. Thus is that underſtood, *Eccleſ.* 12.7. *Then ſhall the duſt return to the earth as it was*, (that is, when one dieth, the body called duſt, becauſe it was made of duſt, ſhall returne to the earth, of which it was made) *and the ſpirit ſhal return to God that gave it*; that is, the ſoul ſhal return to God, who did create and infuſe it into the body: A part ſhall go to God to be judged by him, as the Chaldee Paraphraſt doth well explaine it. And that parabolicall hiſtory, or hiſtoricall parable of the rich man and *Lazarus*, which ſhews how immediately after they were dead, the one went to hell, and the other to *Abrahams* boſome; that (I ſay) doth ſhew that every one particularly when he dieth is, judged, and receiveth either reward or puniſhment: But beſides this particular judgement, there ſhall alſo be a generall judgement, wherein all together ſhall be judged: *God hath appointed a day wherein he will*

למיקם בדינא

will judge the world, Acts 17. 21. This is that Judgement which is meant in those places of Scripture which speak of the day of Judgement, and so in the Text, and other places, where the judging of quick and dead is spoken of.

Now there are divers reasons why besides the particular judgement there should also be a generall-judgment.

1. Because the particular judgement reacheth only to the soule: the difference betwixt the godly and the wicked when they die, is in respect of the soul, not of the body; but the body having been partner with the soul either in well or ill doing, reason requires that they should both share either in reward or punishment: *We must all appear before the Judgement-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or evill*, 2 Cor. 5. 10. The things were done in the body; therefore the recompence must be received also in the body, and consequently there must be a Judgement wherein both soul and body shall be judged.

2. The particular Judgement is secret and unknowne to those that live here in this world, they cannot ordinarily tell what sentence doth passe upon any when they die; therefore it is meet that there should be another judgement, which shall be open and manifest unto all, that so Gods justice in his administrations towards men may be made clear and evident. Hence the Apostle calls the day of Judgement, *the day of the revelation of the righteous judgement of God*, Rom. 2. 5. Not

simply the day of the righteous judgement of God, but the day of the revelation of the righteous judgement of God, that is, the day wherein the righteous judgement of God shall be revealed and made manifest: Gods Judgement is alwayes righteous, *Is there unrighteousnesse with God? God forbid*, Rom. 9. 14. But here many times the righteousnesse of Gods Judgement doth not appear; *David* having said that Gods righteousnesse is like the great mountains, that is, most firme and unmovable, addes immediately, that his judgements are a great deep, it is not easie for us to dive into them, or to find out the reason of them, *Psal.* 36. 6. So the Apostle cryes out, *How unsearchable are his judgements, and his wayes past finding out?* Rom. 11. 33. But in the great day of the Lord which is to come, Gods judgement shall not onely be righteous, as it ever is, but also shall appear to be righteous, all shall clearly see the righteousnesse of it.

3. The generall judgement is congruous and requisite, besides the particular judgement, for the greater comfort and honour of the godly, and for the greater horrour and confusion of the wicked. What comfort and honour shall it be to the godly, whenas they, who whilest they lived here, were accounted as the filth and off-scouring of all things, and were exposed to all kind of injuries and indignities, shall receive their reward openly in the view of all the world? And so on the other side, what horrour and confusion will it be to the wicked, whenas they who here were accounted

the

the only happy men, shall publikely in the sight of all be adjudged to eternall torment? The Apostle speaking of the generall judgement, saith, that then Christ shall *be glorified in his Saints, and admired in all them that believe*, 2 Thes. 1. 10. So *Daniel* saith, that then the righteous *shall shine as the brightnesse of the firmament*, Dan. 12. 3. but that the wicked shall have *shame and everlasting contempt*.

Vse 1. This point concerning the judgement to come, serves to convince many.

1. Those mockers and scoffers mentioned by S. *Peter*; *Knowing this first, that there shall come in the last daies scoffers, walking after their own lusts, and saying, Where is the promise of his coming?* 2 Pet. 3. 3, 4. They mean of Christs coming to judgement? where is it? say they: as if they should say, We have heard much of it, but we cannot see it, and because they do not see it, neither will they believe it: so the Prophet *Zephany* tells of some *that are setled on their lees, and say in their heart, the Lord will neither do good, neither will he do evil*, Zeph. 1. 12. But the Prophet there shews that the Lord will punish such as these, Prov. 19. 29. *Judgements are prepared for scorners*; Esa. 28. 22. *Now therefore be ye not mockers lest your bonds be made strong*; he speaks of temporall Judgments that shall be inflicted on them, how much lesse shall they escape eternall judgement? *Enoch also* (saith S. *Iude*) *the seventh from* Adam, *prophecied of these, saying, Behold the Lord cometh with ten thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly among them,*

of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him, Jude v. 14, & 15.

2. Hypocrites and formall professors, *who have a form of godlinesse, but deny the power of it*, 2 Tim. 3. 5. Who think it enough to carry it fair outwardly in the eyes of men, not considering nor caring what they are in the sight of God. But *God will bring every work to judgement, with every secret thing, whether it be good or evill*, Eccles. 12. 14. *He will bring to light the hidden things of darknesse, and will make manifest the counsells of the heart*, 1 Tim. 4. 5.

3. Such presumptuous ones, who though they be foolish & ignorant, froward & disobedient, yet doubt not but that when they die they shal go to heaven. *But be not deceived, God is not mocked; as a man soweth, so shall he reap*, Gal. 6. 7. Christ will come *in flaming fire, taking vengeance on those that know not God, and obey not the Gospell of our Lord Jesus Christ*, 2 Thes. 1. 8. And therefore woe unto all that remain either in their ignorance, or in their disobedience.

Aug. Confes. l. 6. c. 6.

Use 2. The consideration of this judgement should therefore stir us up unto repentance, and provoke us unto all holy obedience. What can work upon us, and prevail with us, if not the consideration of the judgement to come; *Austin* in his Confessions testifies, that it was *Metus Mortis; & futuri judicii, the fear of death, and of judgement after death*, which did bring him out of the deep gulf of sin and sensuality, wherein he was almost

most swallowed up and drowned. And he saith that disputing with his friends, *de finibus bonorum & malorum, of the chiefest good and evill*, he should have given the garland to *Epicurus*, who made happinesse to consist in sensuall pleasure and delight, but that he was perswaded that after this life is ended, men shall receive of God according to their waies and doings, which *Epicurus* would not believe. Oftentimes in the Scripture is this consideration used and urged as a forcible motive to repentance and circumspect walking. *Rejoyce O young man*, saith *Salomon, in thy youth, and let thine heart chear thee in the daies of thy youth, and walk in the waies of thy heart, and in the sight of thine eys*, As if he should say, I know this is that which thou desirest, and art prone unto; well, do so if thou wilt, *but know that for all these things God will bring thee unto judgement*, Eccl. 11.9. So Eccl. 12.13,14. *Let us hear the conclusion of the whole matter. Fear God, and keep his Commandements; for this is the whole duty of man, for God shall bring every work to judgement*: So S. *Paul And the times of this ignorance God winked at, but now commandeth all men every where to repent, because he hath appointed a day, wherein he will judge the world in righteousnesse*, &c. Act. 17.30, 31. And 2 Cor. 5.9,10, 11. *Wherefore we labour, that whether present or absent* (that is, whether alive or dead) *we may be accepted of him. For we must all appear before the Judgement seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or evill. Knowing therefore that terrour of the Lord, we perswade men.* As if he should say,

say, surely this if any thing will perswade them to have a care what they do, seeing there must be a judgement, wherein God will render unto them according to their deeds. So also S. *Peter* having spoken of this judgement, infers from thence, *What manner of persons ought ye to be in all holy conversation and godlinesse!* 2 Pet. 3. 11.

Amos 6. 3. But let us take heed lest we *put far away the evill day*, thinking that this judgement will not come yet, & that there is time enough to prepare for it. The Scripture in many places tells us that the day of the Lord, the day of Judgement, will come *as a thief*, suddenly, when it is little expected by many, and therefore it behoves us to watch, and prepare for it continually, that it may not surprize us ere we be aware. *Your selves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace, and safety, then sudden destruction shall come upon them, as travell upon a woman with child, and they shall not escape*, 1 Thes. 5. 2, 3. *The day of the Lord will come as a thief in the night*, 2 Pet. 3. 10. *If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what houre I will come upon thee*, Revel. 3. 3. *Behold, I come as a thief, blessed is he that watcheth*, Revel. 16. 15. *Watch therefore, for you know not what houre your Lord cometh. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an houre as you think not, the Son of Man cometh*, Mat. 24. 42, 43, 44. *Take ye heed, watch and pray, for you know*

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not when the time is. Mar. 13.33. *Take heed to your selves least at any time your hearts be overcharged with surfeiting, and drunkennesse, and the cares of this life, and that day come upon you unawares. For as a snare will it come upon all them that dwell on the face of the earth: Watch ye therefore, &c.* Luk. 21. 34,35,36. We see how earnestly Christ admonished those that lived so many hundred years ago, to take heed least the day of judgement should come on them ere they were aware. And good reason, for he that is unprepared at his death, shall be unprepared at the last judgement. As death leaves a man, so will the day of judgement find him. Yea there is (as hath been shewed) a particular judgement upon the soul immediately after death, and as it fares with the soul then in the particular judgement, so must it after fare both with body and soul in the generall judgement. But further, as the consideration of judgement to come, should deter us from all sin, and provoke us unto all obedience, so there are divers particular duties which it both serves to admonish us of, and incite us unto. As 1. To take heed of judging, censuring and condemning one another. This is not so to be taken, as some are apt to mis-interpret and misapply it, as if we might not admonish and reprove one another. *He will needs make himself a Judge*, said the Sodomites of *Lot*, when he said to them, *Nay my brethren, I pray you do not so wickedly*, Gen. 19.7. So when *Moses* reproved one for doing

Imparatum, inveniet ille dies, quem imparatum invenerit vita hujus usq; ultimus dies. Aug. Qualis in hac vita quisque moritur, talis in die illo judicabitur. Idem.

doing his fellow wrong, presently the man took him up saying, *Who made thee a Iudge and a Ruler over us?* Exod. 2.14. But all in their places and callings ought to do this, Ministers must do it; *These things teach and exhort, and rebuke with all Authority*, Tit. 2.15. *Preach the word, be instant in season, and out of season, reprove, rebuke, &c.* 2 Tim. 4.2. So also private Christians; *Let the word of Christ dwell in you richly, in all wisdome teaching and admonishing one another*, Col. 3.16. *Warn them that are unruly*, 1 Thes. 5.14. *Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him*, Levit. 19.17. But though this be required of us, yet are we forbidden to be censorious: *judge not, that ye be not judged*, Mat. 7.1. Yea because we must our selves be judged, therefore we must not take upon us to judge others. *Why dost thou judge thy brother, or why dost thou set at nought thy brother? we shall all stand before the judgement seat of Christ, As it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confesse to God. So then, every one of us shall give an account of himself unto God. Let us not therefore judge one another any more*, Rom. 14.10, 11, 12, 13. *There is one Law-giver, who is able to save, and to destroy; who art thou that judgest another?* Jam. 4.12. And how must we refrain from judging, because of that judgement that is to come? we must take heed of judging further then we know, as of mens purposes and intentions further then they manifest them by their actions. *Judge nothing before the time, untill the Lord come, who will bring to light the hidden things of darknesse, and will make manifest the*

the counsels of the heart, 1 Cor. 4. 5. If mens actions be good, we must take heed how we judge their intentions, as to say, that they do things for by ends, and earthly respects, for profit, gredit, and the like. And if their actions be doubtfull, we are to interpret things in the best sense, *Charity thinketh no evill*, 1 Cor. 13. 5. Where it seeth none, it thinketh or suspecteth none. Neither if mens actions some of them be apparently evill, must we therefore presume to judge so of their persons, *for so we shall offend against the generation of Gods children.* Psal. 73. 15.

The wicked may do some things that are good, and so the godly some things that are evil, *for in many things we offend all*, Jam. 3. 2. Finally, though it be evident, that any for the present are in a damnable estate, in that *they set themselves in a way that is not good, and do not abhor evill*, Psal. 36. 4. *They declare their sins as* Sodom *and hide them not*, Isai. 3. 9. yet may we not therefore be peremptory to judge of their eternall condition; we may not therefore say that they are reprobates, castawaies, damned wretches, and that there is no hope of them. For this is more then we know, we must leave it unto him, *Who hath mercy on whom he will have mercy, and whom he will he hardeneth*, Rom. 9. 18.

There are two sorts of people, who are especially faulty in this kind, 1. Such as take upon them to judge and censure others, that so themselves may seem the more pure, and the more perfect. As the depressing of the one scale is the lifting up of the other; so they think, that what they detract from others, they shall adde unto themselves. See *Absalons* hypocriticall censoriousnesse, 2 Sam. 15. 3, 4.

3.4. *But thou art inexcusable O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest, doest the same things. But we are sure that the judgement of God is according to truth, against them that commit such things. And thinkest thou this, O man, that judgest them, which do such things, and doest the same, that thou shalt escape the judgement of God?* Rom. 1.1, 2, 3. *If a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and so shall he have rejoycing in himself alone, and not in another. For every man shall bear his own burthen.* Gal. 6.3, 4, 5. *My brethren be not many Masters, knowing that we shall receive the greater condemnation. For in many things we offend all,* Jam. 3.1, 2.

3. Such as wickedly and wilfully traduce and slander others, whose conversations they know to be holy and good; and even therefore they seek what they can to defame them. *They think it strange that you will not run with them to the same excess of riot, speaking evil of you: who shall give an account to him who is ready to judge both the quick and the dead.* 1 Pet. 4.4, 5.

2. To beware of abusing that power that we have over or above others. For though they be not able to plead their own cause, and to vindicate themselves, yet God at the last judgement, if not before, will plead their cause for them, and will avenge them on those that have done them wrong. *Rob not the poor, because he is poor, neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of those that spoiled them.*

Prov.

Prov.22.22,23, *He that doth wrong, shall receive for the wrong that he doth, and there is no respect of persons*, Col.3.25. Therefore *Masters give unto your servants, that which is iust and equall, knowing that ye also have a master in heaven*, Col.4.1. This consideration of Gods iudgement to come wrought so upon *Iob*, that he durst not oppresse either servants or others. *If I did despise (saith he) the cause of my man-servant, or of my maid-servant, when they contended with me. What then shall I do when God standeth up, and when he visiteth, what shall I answer him?* Iob.31.13,14. *If I have lift up my hand against the fatherlesse, when I saw my help in the gate* (that is, when by his greatnesse he could have easily escaped censure in the courts of humane iudicature) *Then let mine arme fall from my shoulder-blade, and mine arm be broken from the bone. For destruction from God was a terrour unto me, and because of his highnesse I could not indure.* Iob.31.21,22,23.

3. To shew mercy unto others, that we ourselves in that great day may obtain mercy. *With what measure ye mete, it shall be measured to you again*, Mat.7.2. *Blessed are the mercifull, for they shall obtain mercy*, Mat.5.7. *For he shall have iudgement without mercy, that hath shewed no mercy*, Iam. 2.13. Now we must be mercifull in forgiving. For how can we expect that God should forgive us, if we will not forgive others? Christ hath taught us to pray, *forgive us our trespasses, as we forgive those that trespasse against us.* And he adds, *For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not*

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men their trespasses, neither will your Father forgive your trespasses, Mat. 6. 14. 15. And to this end he propounded a Parable of a certaine King, who having forgiven one of his servants a great debt which he was never able to pay, when he heard how that servant would not remit a small debt that his fellow-servant owed him, he was wroth with him, and exacted his debt of him, *Mat.* 18. 23. &c. And the Application of the Parable is subjoyned v. 35. *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses*: Therefore *let not the Sun go down upon your wrath*, Eph. 4. 26. Yet some will continue in their wrath and enmity, not only untill night, but even untill death, they will lie down not onely in their beds, but in their graves with it.

In ipsâ morte ira vivebat. Flor.

In giving, that is, succouring and relieving those that are in want and misery: *The Lord give mercy unto the house of* Onesiphorus, *for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day*, 2 Tim. 1. 16, 17, 18. And what account shall be made at the last judgement of this kind of mercy, Christ hath plainly shewed, *Mat.* 25. 34. &c. where he fore-tells how to those who have been carefull to succour and relieve others, he will say, *Come ye blessed of my Father, inherit ye the Kingdome prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink, &c.* On

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the other side to those, who have refused thus to shew mercy, he will say, *Depart from me ye cursed into everlasting fire, prepared for the Devill and his Angells: For I was an hungred, and ye gave me no meat, &c.* Some (as *Austine* records) have strained this, and other such like places, beyond all due measure, inferring from thence, that if a man did not neglect to give almes howsoever otherwise he lived, yet he should not be damned. But this is a most erroneous and damnable opinion: For though a man give all his goods to feed the poore, yet if he be without charity, it shall profit him nothing, as the Apostle teacheth, 1 *Cor.* 13. 3. Now where sin and ungodlinesse doth reign, there is no charity; for charity proceeds out of a pure heart, a good conscience, and faith unfained, as we learn of the same Apostle, 1 *Tim.* 1. 5. That of our Saviour holds good in respect of all, as well almes-givers as others, *Except ye repent, ye shall all perish*, Luke 13. 3. 5. *Gregory* saith well, that he that gives almes liberally, and yet otherwise lives wickedly, *gives his goods to God, and himself to the Devill.* That of our Saviour, Luk. 11. 41. *Give almes of such things as you have, and behold all things are clean unto you*, is not so to be taken, as if giving of alms alone would serve the turn; but he spake in respect of the Pharisees, as the context sheweth: The Pharisees were superstitious in washing and cleansing their cups, and platters, but regarded not to wash and cleanse their hearts. And because coveousnesse was the sin which was predominant in them, as appears,

Aug. de Civit. Dei. l. 21. c. 17.

Dat sua Deo, se diabolo. Greg. Pastor. par. 3. admonit. 21.

Luke 16.14. *Mat.*23.14. Therefore Christ prescribed a remedy suitable to the disease; as a Physitian will say, to such as are given to excesse, Use abstinence, and all will be well: So *Daniel* knowing that *Nebuchadnezzar* had been a great oppressor, exhorted him to the exercise of that vertue especially which was most contrary to the vice that reigned in him; *Wherefore O King, let my counsell be acceptable unto thee, break off thy sins by righteousnesse, and thine iniquities by shewing mercy to the poor*, Dan.4.27.

The error of the Papists also is here to be avoided, They hold that by works of mercy we may satisfie for our sins, and merit heaven: But it is only Christ, who *is the propitiation for our sins*, 1 Joh.1.2. and who hath *purchased eternall redemption for us*, Heb.9.12. It is mercy that we must expect in the day of Judgement, notwithstanding all the works of mercy, or what ever good works we have done, as is clear by the places before cited, 2 *Tim.*1.18. Now Gods mercy and our merit will not stand together: But as other good works, so works of mercy being the fruits of a living faith, *that worketh thorough love*, shall be found pleasing unto God, and profitable unto us at the last judgment.

Dignatio locum non habet, ubi fuerit præsumptio dignitatis. Bern. Gal.5.6.

Vse 3. Thirdly, and lastly, This Judgement to come being considered, affoards comfort unto the godly, and is sufficient to incourage them against all the molestations and troubles that here they meet with, As,

1. The prosperity of the wicked doth sometimes not a little vex and grieve the godly:

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Wherefore do the wicked live, become old, yea and are mighty in power? Their seed is established in their sight, &c. Job 21.7,8. *Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?* Jer.12.1. *But as for me my feet were almost gone, my steps had well nigh slipt: For I was envious at the foolish when I saw the prosperity of the wicked,* &c. Psal.73.2,3.&c. But what reason is there to envy the wicked, because they prosper and flourish for a while, whenas at last God will pay them home, and they shall perish for ever? *The wicked is reserved to the day of destruction, and shall be brought forth to the day of wrath,* Job 21.30. *Pull them out as sheep for the slaughter, and prepare them for the day of slaughter,* Jer. 12.3. *When I thought to understand this, it was too painfull for me, untill I went into the Sanctuary of God, then understood I their end. Surely thou didst set them in slippery places, thou castedst them down into destruction: How are they brought into desolation as in a moment? They are utterly consumed with terrors: As a dreame when one awaketh, so O Lord when thou awakest thou shalt despise their image,* Psal. 73. 16,17,18,19,20. Therefore *fret not thy self because of evill doers, neither be thou envious against the workers of iniquity: For they shall soon be cut down like the grasse, & wither as the green herb,* Psa.37.1,2.

2. We are apt to be troubled at the disorder and confusion that is in the world, that much sin and wickednesse doth passe without controle, that judgement is perverted, the righteous are condemned, and the wicked justified? But let us

consider that there is a judgement to come which will rectifie all, and set all straight; *I saw under the Sun* (saith *Solomon*) *the place of Judgement, that wickednesse was there, and the place of righteousnesse, that iniquity was there; I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose, and for every worke.* Eccl.3.16,17. *If thou seest* (saith he) *the oppression of the poor, and violent perverting of judgement and justice in a Province, marvell not at the matter; for he that is higher then the highest regardeth the matter, and there be higher then they,* Eccles.5.8.

3. The godly are subject here to slanders, calumnies, and defamations: But let them consider that the day is coming when all foul and false aspersions that were cast on them, shall be wiped off, and their innocency be made manifest unto all; *Commit thy way unto the Lord, trust also in him, and he shall bring it to passe: And he shall bring forth thy righteousnesse as the light, and thy judgement as the noon day,* Psal.36.5,6. *But with me it is a very small thing, that I should be judged of you, or of mans Judgement.---But he that judgeth me is the Lord,* 1 Cor.4.3,4.

4. Persecution which the godly here indure, is sometimes bitter and grievous unto them. But this (saith the Apostle) *is a manifest token of the righteous judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. Seeing it is a righteous thing with God to recompense tribulation to those that trouble you: And to you who are troubled, rest with us, when the Lord*

Jesus

Jesus shall appear from Heaven, &c. 2 Thes. 1. 5, 6, 7. &c. *Be patient therefore brethren* (saith S. *James*) *unto the coming of the Lord: Behold the husbandman waiteth for the precious fruit of the Earth, and hath long patience for it, untill he receive the former and the latter rain. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh*, James 5. 7, 8. And so much for this Doctrine, That all generally shall be judged.

The five and twentieth

SERMON.

Doct. 2. THe second point to be considered from the Text, is this, That Christ is he, who must be the judge of all, both the quick and the dead.

The Text is clear and expresse for this, and so also the Scripture in many other places. *I charge thee before God, and the Lord Iesus Christ, who shall iudge the quick and the dead at his appearing, and his Kingdom,* 2 Tim. 4. 1. *We must all appear before the iudgment seat of Christ,* 2 Cor. 5. 10. *We shal all stand before the iudgment seat of Christ,* Rom. 14. 10. *In the day when God shall judge the secrets of men by Iesus Christ,* Rom. 2. 16. *Because he hath appointed a day wherein he will iudge the world in righteousnesse, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead,* Act. 17. 31. *For the Father iudgeth no man, but hath committed all judgement to the Son,* Ioh. 5. 22. *And hath given him authority also to execute iudgment, because he is the Sonne of man,* v. 27.

Quest. But how is it said, that the Father judgeth no man? the contrary is affirmed by *S. Peter, If ye call on the Father, who without respect of persons iudgeth according to every mans work, &c.* 1 Pet. 1. 17. *Answ.*

Answ. It is not meant that simply and absolutely the Father judgeth no man, but only in some respect, that is, the Father judgeth no man immediately by himselfe, but mediately by Christ, as the Apostle sheweth, *Rom.* 2. 16. & *Act.* 17. 31. In judgement (as some observe) four things are to be considered. 1. The judiciary power and authority. 2. an inward approbation of good, and detestation of evill. 3. a retribution of reward. 3. an outward sitting in judgement, and pronouncing of sentence, in respect of the three first particulars, the last judgement is common to the whole Trinity, the Father, the Son, and the Holy Ghost; but in respect of the fourth and last particular it is proper and peculiar unto Christ. *Ferus* on Ioh. 5. 22.

Quest. But again it may be said, Christ being one and the same God with the Father, *Ioh.* 10. 30. how hath he this authority assigned unto him? *All things that the Father hath, are mine*; saith Christ, Joh. 16. 15.

Divers of the Ancients understand it so, that the Father begetting the Son, and communicating the divine nature unto him, in that respect gave him authority to execute judgement. In which sense it is said, *As the Father hath life in himself, so hath he given to the Son to have life in himself*, Joh. 5. 26. But *Austin* justly disliketh this exposition; for so it could not be said, *The Father judgeth no man.* For as the Father begetteth the Son, who is equall to the Father, so the Father judgeth together with the Son: Hilary Chrysostom and Theophylact. See Iansenius *in Concord.*

Secundum hoc enim quòd Pater æqualem genuit Filium, judicat eum Filio. Aug. Opera Trinitatis ad extra sunt indivisa.

the one judgeth in like manner as the other: For the works of the Trinity that are without, are common to all the three Persons: In this respect therefore he saith it is to be understood, that the *Father hath committed all judgment to the Son*, in that the Son shall appear in judgement, not in the forme of God, but in the form of man. And this he well confirms by that, *He hath given him authority to execute judgement, because he is the Son of man*, Joh. 5. 27. The power of judging belonged to the Son from all eternity, as God, but as man, in time he received that power of the Father. *I saw in the night visions* (saith Daniel) *and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of daies, and they brought him near before him. And there was given him dominion, and glory, and a Kingdome, that all people, Nations and languages should serve him, &c.* Dan. 7. 13, 14. This shews, that Christ as the Son of man, that is, as man, had a Kingdome given unto him of God; and to the administration of that Kingdome, this appertaineth, that he should judge the world. *For he must reign untill hes enemies be made his footstool*, 1 Cor. 15. 25. Which shall be fulfilled at his coming to judge-

Secundum hoc ergò dictum est, quòd in judicio non in formâ Dei, sed in formâ Filii hominis apparebit. Aug.

Pater Filio potestatem judicandi, quam ab æterno habuit ut Deus, dedit in tempore, quiâ Filius hominis est, hoc est, quatenus est homo. Aug.

judgement; then shal he exercise his Kingly power to the full. And therefore it is said, that *he shal judge the quick and the dead at his appearing and his Kingdome*, 2 Tim. 4. 1. The reason why Christ is to be the Judge of all, is the will and pleasure of God, it is his ordination and appointment, *he is ordained of God to be the iudge of quick and dead*, saith *Peter* in the Text. So *Paul* Act. 17. 31. saith that God hath ordained him to judge the world.

It is congruous and agreeable to reason that it should be so in divers respects, 1. For a reward to Christs humiliation, *for he that humbleth himself, shall be exalted*, Luk. 18. 14. *Now Christ humbled himself, and became obedient unto death, even the death of the Crosse. Wherefore also God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confesse that Jesus is the Lord, to the glory of God the Father*, Phil. 2. 8, 9, 10, 11. The full accomplishment hereof shall be at the last judgment, as appears by comparing this place with that, Rom. 14. 10, 11. *We shall all stand before the judgement seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.* That which is written (to wit, *Isai.* 45. 23.) of every knee bowing unto God, and of every tongue confessing unto him, the Apostle interprets of Christ, as meant of him, and thence proves that all must stand before his judgement seat; for that then indeed shall every knee bow, that is, every one shall be subject unto him, and every

every tongue shall confesse him to be Lord over all. And thus some understand that, Ioh. 5. 27. *And hath given him authority to execute judgement also, because he is the Son of man*, that is (say they) because he did so humble himself as to be made man, and being man to suffer as he did.

2. That so the judiciall proceedings might be in an outward and visible manner. And thus others do more fitly expound that, *Ioh.* 5. 27. Where it is said that authority to execute judgment is given unto Christ, because he is the son of man, that is, because he only of all the three Persons is man, and consequently is meet so to execute judgment, as that he may generally be seen of all. Thus it is said, that when he cometh, *every eye shall see him*, Revel. 1. 7.

Ob. But may some object, This honour to be the judge of all, is not peculiar unto Christ; for it is said, that *the Saints shall judge the world*, 1 Cor. 6. 2.

Answ. I answer, One may be said to judge many waies. 1. Comparatively; thus it is said, Mat. 12. 41, 42. *The men of Nineve shall rise in the judgement with this generation, and shall condemn it, because they repented at the preaching of* Jonas; *and behold, a greater then* Jonas *is here. The Queen of the South shall rise up in the judgement with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdome of* Solomon; *and behold, a greater then* Solomon *is here.* Thus also is it said, Mat. 12. 27. *If I by Belzebub cast out devills, by whom do your children cast them out? therefore they shall be your judges.* Thus comparatively

tively, not only the Saints shall judge the wicked, that is, make it appear, that the wicked are justly to be condemned, but even the wicked also shall judge the wicked, some being far more grossely then others.

2. Interpretatively, by way of approbation and thus also shall the Saints judge the world, by consenting unto, and approving of Christs judgment, as just and right. They shall say, as it is, Revel. 16. 5. *Thou art righteous O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

3. Eminently, as an assessor and Bencher next unto the judge. Thus shall some of the Saints judge the world, to wit, the Apostles to whom Christ said, *When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.* Mat. 19. 28.

4. Authoritatively, and so none of the Saints shall judge the world, but Christ only.

Use 1. Here then is record to all those who are enemies to Christ, and aliens from Christ, as all the wicked and unregenerate are. Some there are who conspire against God and against Christ, saying, *Let us break their bands asunder, and cast away their cords from us.* Psal. 2. 3. *We will not have this man to reign over us,* Luk. 19. 14. *But O ye sons of men how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?* What do these but strive against the stream? *and kick against pricks?* They do but *imagine a vain thing,* Psal. 2. 1. Christ is King, and shall reign over them whether they will or no, if not by their voluntary subjection

Psal. 4. 2.

Act. 9. 4.

on to their eternall comfort, yet perforce to their eternall confusion. *He shall break them with a rod of iron, and break them in pieces like a potters vessell.* Psal. 2. 9. He shall say at the last day, *Those mine enemies, that would not suffer me to reign over them, bring hither, and slay them before me,* Luk. 19. 27.

More particulerly here is terrour for divers sorts of the ungodly.

1. Adulterers, Fornicatours and unclean persons, who professing themselves Christians, yet consider not that of the Apostle, *Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid,* 1 Cor. 6. 15. shall any be thus injurious unto Christ, and yet escape when he shall come to judgement? No, *Whoremongers and adulterers he will judge,* Hebr. 13. 4. Though they escape here, they shall not escape hereafter. *The Lord knoweth how to reserve the unjust to the day of judgement to be punished; Chiefly those that walk after the flesh in the lust of uncleanesse,* 2 Pet. 2. 9, 10.

2. Swearers, who never mention Christ but in their oaths, never think of his sufferings, his wounds, his blood, his death, but to swear by them; as much as in them lies, they crucifie him again and again, and continually make his wounds to bleed afresh. Some such miscreants there are, as *Salvian* complained of in his times, *They never lesse intend to do a thing, then when they swear by Christ that they will do it.* Yea those things that

Nunquam minus cogitant quippiam facere, quàm cum iurant per Christum se esse facturos. Salv. de Gubernat. l. 4.

that are moſt evill and odious unto Chriſt, they will ſwear by Chriſt, that they will do; *as if* (ſaith he) *they thought that by this means their wicked acts ſhall be done religiouſly.*

Cogitant ſe ſcelera etiam religioſè facturos. Salv. Ibid.

3. Such as ſleight, or prophane the Ordinances of Chriſt, his Word, and his Sacraments: Inſtead of obſerving that of the Apoſtle, *Let the word of Chriſt dwell in you richly in all wiſdome*, Col. 3. 16. they are like thoſe, Jer. 6. 10. *The Word of the Lord is a reproach unto them, and they have no delight in it.* So for the Sacraments, they think with *Naaman*, *Are not Abana and Parphar, rivers of Damaſcus, better than all the waters of Iſrael?* 2 King. 5. 12. What is there more in the water of Baptiſme, then in other water? What more in the bread and wine on the Lords Table, then in bread and wine elſewhere?

4. Such as deſpiſe and hate, traduce and perſecute Chriſts members: Theſe more eſpecially *ſhall give an account unto him, who is ready to judge both the quick and the dead.* All the reſpect that is ſhewed unto the members of Chriſt, and ſo all the indignity that is done unto them, Chriſt at the laſt Judgement, will take as ſhewed and done unto himſelfe: *Come ye bleſſed, &c. For I was an hungred, and ye fed me, &c. Foraſmuch as ye have done it to one of the leaſt of theſe of theſe my brethren, ye have done it unto me*, Mat. 25. 34. &c. On the other ſide, *Depart from me ye curſed, &c. For I was an hungred, and ye gave me no meat, &c. Inaſmuch as ye did it not to one of the leaſt of theſe my brethren, ye did it not to me*, V. 41. &c. Therefore *who-*

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so shall offend one of these little ones that believe in Christ, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea, Mat. 18.6.

5. They who in place and office are the Ministers of Christ, but do not *take heed to the Ministery which they have received in the Lord, to fulfill it*: How strictly did *Paul* charge *Timothy* to have a care of this, setting before him Christs coming to Judgement? *I charge thee therefore* (said he) *before God and the Lord Jesus Christ, who shall judge both the quick and the dead at his appearing, and his Kingdome, preach the Word, be instant in season and out of season, &c.* 2 Tim. 4. 1,2. So *Peter, The Elders that are among you, I exhort, &c. Feed the flock of God, which is among you, taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither being Lords over Gods heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a Crown of glory that fadeth not away*, 1 Pet. 5. 1, 2, 3, 4. See *Mat.* 24. 45, --51.

Col. 4. 17.

Use 2. Secondly, here is comfort for those that belong unto Christ, and have interest in him: what need such to fear condemnation, whenas it is Christ by whom they shall be judged? He that is our Advocate, who maketh intercession for us, he shall be our Judge, and how then shall we be condemned? Though Satan be (as his name imports, and S. *Peter* terms him) our adversarie, 1 *Pet.* 5. 8. though he cease not to accuse us, *Rev.* 12. 10. Yet we repenting and believing in

Advocatus noster factus est judex noster Greg. hom. 34. *in Evang.*

in Christ, may say with the Apostle, *Who is he that condemneth?* seeing Christ is he that judgeth. When the wicked shall be at their wits end, *and shall say to the mountains and to the rockes, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?* Rev. 6. 16, 17. Then shall all true believers lift up their heads, for that their redemption is at hand: Then shall they say, *Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad, and rejoyce in his salvation*, Esa. 25. 9. Rom. 8. 34. Luk. 21. 28.

Vse 3. Thirdly, and lastly, let us be admonished to consider Christ, and to think of him, not only as a Redeemer, but also as a Judge; let's know and consider, that as Christ came once to save sinners, so he will come againe to condemn sinners, even all impenitent sinners: His first coming was in humility and meeknesse, his second coming will be in majesty and terrour; *For the Son of man shall come in the glory of his Father, with his Angels, and then he shall render to every man according to his works*, Mat. 16. 27. So Mat. 25. 31. *When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory.* The terriblenesse of Christs coming to judgement is lively set forth by the Apostle, 2 Thes. 1. 7, 8, 9. *The Lord Jesus shall be revealed from heaven with his mighty Angells, in flaming fire taking vengeance on them that know not God, and obey not the Gospell of our Lord Jesus*

Christ,

Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: Well might he say, as he did, *Knowing therefore this terror of the Lord, we perswade men*, 2 Cor.5.11. Let us take heed lest we now despise that sweet invitation, *Come unto me all ye that labour, and are heavy laden, and I will give you ease*, Mat.11.28. lest hereafter we hear that dreadfull denuntiation, *Depart from me ye cursed into everlasting fire, prepared for the Devill and his Angels*, Mat.25.41. Let us remember that of *Paul*, *The grace of God which bringeth salvation, hath appeared unto all men, teaching us, that denying ungodlinesse and worldly lusts, we live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ*, Tit.2.11,12,13. And that of *Peter*, *Wherefore beloved, seeing that you look for such things, be diligent, that you may be found of him in peace, without spot and blameless*, 2 Pet.3.14. In a word, let's have a care so to assure our selves of interest in Christ by faith, and so to shew forth our faith in Christ by our love and obedience unto him, that as he saith, *Behold I come quickly, and my reward is with me, to give every man as his work shall be*, Rev.22.12. *Surely I come quickly*, v.20. So we may have courage and confidence to say, as there immediately it followeth, *Amen, even so come Lord Jesus.*

THE

The six and twentieth

SERMON.

2 COR. 13. 14. *And the Communion of the Holy Ghost be with you all.*

THese words are a part of the conclusion of this Epistle. The Apostle usually begins and ends with prayer in the behalf of those to whom he writes. So in other Epistles, and so in this, *Grace be to you, and peace from God our Father, and from the Lord Jesus Christ*, Chap. 1. v. 2. And here in like manner, *The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all.* Amen.

I am to treat only of that part of the verse which concerns the Holy Ghost, and before I come to the doctrine which the words afford, I must insist a little upon the name, nature, person, and operation of the Holy Ghost.

1. For the name, *Holy Ghost*: Ghost is as much as spirit, and ghostly as much as spiritual. In the Scripture where this Person called the Holy Ghost, is spoken of, our Translators sometimes Of the name Holy Ghost.

the the word *Ghost*, and sometimes the word *Spirit*. Yet (as I observe) they do not altogether use the words promiscuously, but with this difference. Where the word *Holy* is not prefixed, they alwaies use the word *Spirit*, and not the word *Ghost*. And so also when this Person is spoken of in relation to God, or to Christ, although the word Holy be prefixed. As the Spirit, not the Ghost, the Spirit of God or of Christ, not the Ghost of God or of Christ: his holy Spirit, not his Holy Ghost. Otherwise when this Person is spoken of without any such relation, and with the Epithite *Holy* prefixed, they use the word *Ghost* rather then *Spirit*. But however, the word in the Originall is the same, and these words *Ghost* and *Spirit* differ in sound, rather then in sense and signification. Now the word in the Hebrew, and in the Greek, and in the Latin (the three learned Languages) which is rendred sometimes Ghost, but more frequently Spirit, this word (I say) is attributed to divers things. 1. Sometimes it is taken for breath; *I will cause breath to enter into you, and you shall live*, Ezek. 37.5. In the Originall the word rendred *breath*, is that which usually is rendred *Spirit*. So Jam. 2.26. Where it is said, *the body without the Spirit is dead*, in the margent for *Spirit* is *breath*. 2. The word sometimes is used for the wind, as Joh. 3.8. *The wind bloweth where it listeth, so is every one that is born of the Spirit*. In the Originall it is one and the same word which is rendred in the beginning of the verse *Wind*, and in the end of the verse *Spirit*: & the vulgar Latin there hath not *Ventus* which properly signifieth wind, but *Spiritus*, whence

The word *Ghost* explained.

רוח πνεῦμα. Spiritus.

רוח πνεῦμα.

Spiritus ubi vult spirat.

whence we have the word *Spirit*. 3. This word *Spirit* is used to signifie an incorporeall and immaterial substance. *A spirit hath not flesh and bones*, Luk.24.39. And thus by spirit sometimes is meant the soul of man. When a man dies, *then shall the dust*, that is, the body (made of dust) *return to the earth as it was, and the spirit shall return to God that gave it*, Eccles.22.7. Where by *spirit* is meant the soul of man, which is a spirituall substance. Thus also the Angels, whether good or bad, are called spirits. The good Angels, *Are they not all ministring spirits?* &c. Heb.1.14. The bad Angells, when some said unto Christ, *Lord, even the devils are subiect unto us thorough thy name*, Luk.10.17. Christ answered them, *Notwithstanding in this rejoyce not, that the spirits are subject unto you, but rather reioyce because your names are written in heaven*, v.20. And in this sense is the word *Spirit* attributed unto God, *Ioh.4.24. God is a Spirit*. And so 1 Pet.3.18. By *spirit* is signified Christs divine nature, which is the Son, in all the three Persons. *Being put to death by the flesh* (that is, the humane nature) *but quickned in the spirit*, that is, the divine nature. And peculiarly the third Person of the sacred Trinity hath the name of *Spirit* appropriated to him. Sometimes this Person is called the *Spirit*, Rom.8.16. Sometimes the *Spirit of God*, 1 Joh.4.2. Sometimes the *Spirit of Christ*, Rom.8.9. Sometimes the *Holy Spirit*, or the *Holy Ghost*, as in the Text, and other places. Why the third Person is peculiarly called the *Spirit*, though the Father be a spirit, and the Son a spirit as well as the Holy Ghost; the Scripture doth not expresse,

neither is it much material for us to inquire. Some give this reason, that this Person proceeds from the Father and the Son by spiration, or breathing; which must be understood after a spirituall and ineffable manner. It may be said, that this divine Person is therefore called the *Spirit*, because he was inspired or breathed into, and did breath in the Prophets and Apostles. This inward and spiritual inspiration was signified, and confirmed by that outward and corporall breathing, which is mentioned, Ioh.20.22. Where it is said, that when Christ gave the Holy Ghost unto his Apostles, *he breathed on them, and said unto them, Receive ye the Holy Ghost*, Ioh.20.22. This Person is called *Holy*. Now there is a holinesse, which is only externall and adherent, which doth not constitute a thing holy in it self, but only in its use and relation. Thus Ierusalem is called *the Holy City*, Mat.4.5. to wit, because it had speciall relation unto God, it was the *City of the great King*, that is, of God, Mat.5.35. Thus also the Temple, and the things of the Temple were holy. And thus the water in Baptism, and the bread and wine in the Sacrament of the Lords Supper are holy, as having peculiar reference unto God, and set apart for holy uses. There is also an internall and inherent holinesse, whereby a thing is in it self holy. And thus all true believers are

Secundum quod spiritus dicitur à spiritualitate, sic convenit toti Trinitati. ---- Secundum autem quod dicitur à spiratione, sic convenit illi soli Personæ, quæ procedit ut amor, &c. Bonavent. *in* Sent.l.1.dist.10.quest.3.

Cum arcanâ inspiratione posset Christus gratiam conferre Apostolis, visibilem flatum addere voluit ad eos melius confirmandos. Calvin. *in* Ioh.20.22.

The word *Holy* expounded.

are holy, being inwardly purged and cleansed in some measure from the filth and pollution of sin. *You are washed, you are sanctified.* 1 Cor. 6. 11. *Let us cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the fear of God,* 2 Cor. 7. 1. Thus also the good Angels are holy, they are called the *Holy Angels*, Mat. 25. 31. And after a most eminent manner God is holy, he is stiled *the Holy one*, Iob. 6. 10. Isai. 40. 25. Yea it is said that he only is holy, Revel. 15. 4. to wit, independently and essentially; men and Angels being but holy by participation. And peculiarly holinesse is attributed to the third Person in the Blessed Trinity; though the first person and the second person be holy too, yet the third person is peculiarly stiled holy, it being the peculiar work of this person to sanctifie and make holy. Not as if the Father and the Son did not sanctifie as well as the Holy Ghost, but the Father and the Son do sanctifie by the Holy Ghost; whence sanctification is called *the sanctification of the spirit*, 2 Thes. 2. 13. because it is peculiarly wrought by the spirit, and so much for the name Holy Ghost, or holy Spirit.

Of the nature of the Holy Ghost the Holy Ghost God.

2. The nature of the holy Ghost is to be considered, *viz.* that the holy Ghost is God truly and properly so called, having one and the same divine nature with the Father and the Son, for *these three are one*, 1. Ioh. 5. 7. three persons, yet but one God, as hath been shewed before upon that Text; but here the Godhead of the Holy Ghost is to be proved more fully: and we have clear testimony of Scripture for it: *Why hath Satan filled thine*

heart, to lie unto the Holy Ghost? said *Peter* to *Ananias*, Act. 5.3. And he adds presently after, *Thou hast not lied unto men, but unto God*, v. 4. This clearly shews the Holy Ghost to be God. And the same may further be confirmed by divers arguments.

1. Divine attributes belong unto the holy Ghost, such as are proper unto God, and consequently the Holy Ghost is God. Ubiquity, omnipresence, to be every where, which is peculiar unto God, is attributed to the Holy Ghost. *Whither shall I go from thy spirit?* Psal. 139.7. So also is omniscience, to know all things, which likewise appertains to God only: *The spirit searcheth all things, even the deep things of God*, 1 Cor. 2.10.

2. Divine works are ascribed to the Holy Ghost, such works as none can do but only God, and therefore also the Holy Ghost is God. The work of Creation, which is proper unto God, belongs to the Holy Ghost. *The Spirit of God hath made me*, said *Elihu*, Job 33.4. And surely he that made him, made all. So also the work of sanctification belongs only unto God; *The very God of peace sanctifie you wholly*, 1 Thes. 5.23. Yet this work is ascribed to the Holy Ghost; yea this Person (as hath been shewed) is therefore called the Holy Ghost, because he peculiarly doth work sanctification, and make holy.

3. Divine honour is given to the Holy Ghost, that honor which is due only unto God: And this also evinceth that the Holy Ghost is God: *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*, Mat. 28.19. We may not baptize, or be baptized in the name of any, but only

of

of God. *Were any of you baptized in the name of Paul?* 1 Cor. 1. 13. Seeing therefore that we baptize and are baptized, according to Christs own institution, as in the name of the Father, and of the Son, so also of the holy Ghost, it necessarily follows that as the Father is God, and the Son God, so is the Holy Ghost God also. And so in the Text, that we have in hand, the Apostle prayeth for the *Corinthians*, that they might enjoy, as the grace of our Lord Jesus Christ (the Son) and the love of God (the Father) so likewise the communion of the Holy Ghost; and it is an implicit invocation as of Christ the Son, and of God the Father, so of the holy Ghost; as if the Apostle should have said, I pray to our Lord Jesus Christ, that his grace, and to God (the Father) that his love, and to the Holy Ghost, that his communion may be with you all: and this may suffice to prove that the holy Ghost is God.

3. I passe to the person of the holy Ghost; and here three things are to be considered. 1. That the Holy Ghost is a Person. 2. That the Holy Ghost is a person distinct from the Father and the Son. 3. That the Holy Ghost is a person proceeding both from the Father, and from the Son. Of the person of the Holy Ghost.

1. The holy Ghost is a person, not an attribute or affection, as mercy, justice, power, wisdom, and the like. For those things which are proper and peculiar to a person are attributed to the holy Ghost, as to be vexed & grieved, *They vexed his holy spirit*, Isai. 63. 10. *Grieve not the holy spirit of God*, Ephes. 4. 30. True it is, the holy Ghost being God, cannot properly be vexed or grieved, but this (as That the H. Ghost is a person.

other things in Scripture) is spoken after the manner of men, but however it argueth that the holy Ghost is a person, even as that Psal. 95.10. *Fourty years long was I grieved with this generation*, shews him that spake it, to be a person. So when the holy Ghost is said to speak, to command and injoyn, it argues that the Holy Ghost is a person. *The Holy Ghost said, Separate me* Barnabas *and* Saul, &c. Act. 13.2. Above all, that *Mat.* 3. 16. is most strong and forcible for this purpose. There it is said, that the Holy Ghost came down in the likeness of a dove, which could not be except the Holy Ghost were a person: For nothing but a person can assume a shape wherein to appeare; a meer attribute or affection cannot do it.

That the H. Ghost is a person distinct from the Father and the Son.

2. The Holy Ghost is a person distinct from the Father and the Son. *I will pray the Father, and he shall give you another Comforter*, said Christ to his Disciples, Joh. 14.16. The Comforter there spoken of is the Holy Ghost, as appears v. 17. *Even the spirit of truth*, &c. and v. 26. *The Comforter, which is the Holy Ghost.* This therefore is another, a person distinct from Christ the Son, and so likewise from the Father. For the Father doth send this Comforter, the Holy Ghost, Iohn 14.26. Now the person sending, and the person sent must needs be distinct the one from the other. And this same reason also proveth the Son and the Holy Ghost to be two distinct persons, because the Holy Ghost is sent by the Son; *When the Comforter is come, whom I will send unto you*, said Christ, Joh. 15.26. And so Ioh. 16.7. *If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.*

you. The distinction also of the Holy Ghost both from the Father and from the Son, is evident by that Mat. 28.19. *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* As likewise by this conclusion, whereof the Text is a part, *The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all.* These places do clearly shew that the Father, the Son, and the Holy Ghost are three distinct persons: and so *S. John* speaking of them, saies, *There are three*, and *these three*, 1 Ioh. 5.7.

That the H. Ghost proceedeth both from the Father, and from the Son.

3. The Holy Ghost proceedeth from the Father and the Son: this is the difference, whereby the divine persons are distinguished one from another: the Father proceedeth from none, the Son proceedeth from the Father, and the Holy Ghost proceedeth both from the Father and the Son: that the Holy Ghost proceedeth from the Father, the Scripture is expresse, Ioh. 15.26. *The spirit of truth, which proceedeth from the Father.* And that the Holy Ghost also proceedeth from the Son, is there implied, *Whom I will send*, said Christ. If the holy Ghost be sent by the son, then also he proceedeth from the Son, for the Father proceeding from none, is never said to be sent by any; the Son proceeding from the Father, is said to be sent by the Father, 1 Ioh. 4.9. 10. And so the Holy Ghost, proceeding from the Father and the Son, is said to be sent by them both: the Holy Ghost also is called the *spirit of the Son*, as proceeding from the Son, Gal. 4.6. And so Rom. 8.9. the *Spirit of Christ*: therefore also Christ speaking of the

1 Pet. 1.11. The Holy Ghost inspiring the Prophets, is called the *Spirit of Christ.*

Holy

Holy Ghoſt, ſaid, *He ſhall receive of mine*, Ioh. 16. 14, becauſe the holy Ghoſt hath the divine nature communicated unto him by the Son, even as the Son hath it communicated unto him by the Father.

Queſt. But ſome may ſay, How is it ſaid of the Holy Ghoſt, that *he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak*? Ioh. 16.13.

Anſw. I anſwer, The Holy Ghoſt is there ſpoken of as a meſſenger, or an Embaſſadour, one ſent by another, who is not to ſpeak of himſelf, but what he hath received from him by whom he is ſent: and Chriſt ſpake thus of the Holy Ghoſt, not to derogate from the Holy Ghoſt, but to prevent the ſpreading of errour and falſe doctrine, under a pretence of the ſpirit, and to aſſure us, that if any Doctrine be diſſonant from that which Chriſt hath delivered, it is not from the Holy Ghoſt, but to be rejected, though they that vent it, doe never ſo much pretend the ſpirit for it.

Of the operation of the Holy Ghoſt.

4. In the fourth and laſt place we are to conſider the operation of the Holy Ghoſt. In reſpect of operation it is that the Holy Ghoſt is ſaid to be ſent, or given, *Gal.* 4.6. *Rom.* 5.5. For the Holy Ghoſt is not ſo ſent, or given, as to be where before he was not, but only ſo as to operate otherwiſe then he did. The operation of the ſpirit is called, *the manifeſtation of the ſpirit*, 1 Cor. 12.7. becauſe by the operation of the ſpirit, the preſence of the ſpirit is made manifeſt, the operation it ſelf being ſuch as is manifeſt.

Now

Now the operation of the ſpirit is either ſuch as is common to the Elect and reprobate, or ſuch as is proper and peculiar to the Elect.

1. Such as is common to the Elect and reprobate: and that is of divers ſorts. 1. That whereby one is fitted for his particular calling, whether it be ſacred or civill. It is Iudg. 11.29. *that the ſpirit of the Lord came upon* Iephthah. And 1 Sam. 11.6. *that the Spirit of the Lord came upon* Saul. So Exod. 31.3. that Bezaleel *was filled with the ſpirit of God.* The meaning is, that *Iephthah* and *Saul* by the operation of the Spirit were indued with courage and valour, and *Bezaleel* with wiſdome and underſtanding, whereby both they and he were made meet for that office, and imployment to which they were called. In the primitive times of the Goſpel, there were extraordinary gifts of the Holy Ghoſt, as ability to ſpeak ſtrange tongues, to work ſtrange cures, and to do many miracles; and theſe gifts were common to the reprobate, as appears by that, Mat. 7.22,23. *Many will ſay to me in that day, Lord, Lord, have we not prophecied in thy name, and in thy name caſt out devills, and in thy name done many wonderfull works? And then will I profeſſe unto them, I never knew you, Depart from me ye that work iniquity.* And when Chriſt ſent the Apoſtles, giving them power to heal the ſick, to cleanſe the lepers, to raiſe the dead, and to caſt out devils, he ſent *Iudas* among them, and gave him power in this kind as well as the reſt, *Mat.* 10. 1. &c. And in reſpect of thoſe extraordinary gifts of the Holy Ghoſt, moſt probably it was, that ſome being asked if they had received the Holy

Ghoſt,

Ghost, answered, *We have not so much as heard whether there be any Holy Ghost*, Acts 19. 2. It is hardly to be imagined, that they who spake this, having been partakers (as they said themselves) of *Johns* Baptisme, could be ignorant whether there were such a divine Person which is called the Holy Ghost; but they might be ignorant whether there were such miraculous gifts of the Holy Ghost given unto believers: It followes there v. 6. that *when Paul laid his hands on them, the Holy Ghost came upon them, and they spake with tongues, and prophecied.* The Holy Ghost did then manifest himself in them by extraordinary gifts which he did confer on them.

2. Some measure of illumination: This also is a common work of the Spirit; the reprobate are illuminated in some measure by the Holy Ghost, as well as the elect. They who are inlightned, and in that respect made partakers of the Holy Ghost, may fall away and perish for ever, *Heb.*6.4,6. The sin against the Holy Ghost presupposeth this operation of the Holy Ghosts illumination: None can fall into this sin, but they that are inlightned so as to know the truth, and to be convinced of it, and yet out of diabolicall malice do impugne and oppose it; as they that knew and were convinced in their consciences, that Christ did cast out Devills by the power of God, and yet would blaspheme and say, that he did it through *Beelzebub* the Prince of Devills; which occasioned Christ to speak of the sin against the Holy Ghost, and of the unpardonableness of it, *Mar.*3.22.30.

3. Some

3. Some stirring of the affections: this is likewise an operation of the Holy Ghost common to the wicked with the godly: thus the Holy Ghost did operate in Agrippa, when he said unto *Paul*, *Almost thou perswadest me to be a Christian*, Act. 26.28. And so in *Felix*, when hearing *Paul* speak of righteousnesse, temperance, and judgement to come, he trembled, *Act.* 24.25.

4. Some restraining grace, whereby to withhold from acting the evill which otherwise one would act; this also the Holy Ghost doth work, as well in the unregenerate, as in the regenerate. It is probable, that this was all that was wrought in *Abimelech*, to whom God said, that he withheld him from sinning against him, and suffered him not to touch *Sarah*, as he thought to have done, *Gen.* 20. 6. These operations of the Holy Ghost are common.

2. There is an operation of the spirit, which is proper to the Elect. As 1. Regeneration, whereby one is so changed, as in a spirituall sense to be borne again, and to be a new creature. *That which is born of the spirit, is spirit*, John 3. 6. *Not by works of righteousnesse, which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost*, (that is, renewing wrought by the Holy Ghost) *which he shed on us abundantly, thorough Jesus Christ our Saviour*, Tit. 3.5,6. This work of the Holy Ghost is peculiar to the Elect. *God hath*

from

from the beginning chosen you unto salvation, through sanctification of the spirit, 2 Thes. 2. 13. In respect of this operation of the spirit, some are *sensuall, not having the spirit*, Jude v. 19.

2. Direction, whereby to be guided in all necessary and saving truth, and to be kept from all destructive and damnable errour, either in opinion or practice. *I will put my spirit within you, and cause you to walk in my statutes*, &c. Ezek. 36. 27. *When the spirit of truth is come, he will guide you into all truth.* Joh. 16. 13. This promise might have peculiar reference to the Apostles, who were guided by the spirit after an extraordinary manner; but in respect of things necessary unto salvation, it belongs to all believers, and to them only. *For as many as are led by the spirit of God, they are the sons of God*, Rom. 8. 13.

3. Consolation and incouragement in greatest troubles and afflictions. The Holy Ghost is called *the Comforter*, Joh. 14. 16, 17, & 15. 26. & 16. 7. The wicked and reprobate may have some comfort and incouragement, but it is frothy and fading, whereas that which is wrought in the godly by the Holy Ghost is solid and permanent. *We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, And hope maketh not ashamed, because the love of God*, (the assurance of Gods love to us in Christ) *is shed abroad in our hearts by the Holy Ghost, which is given unto us*, Rom. 5. 3, 4, 5. *The spirit it selfe beareth witnesse together with our spirits, that we are the children of God; and if children, then heirs*, &c. Rom. 8. 16, 17. By the spirit the Saints are

sealed

sealed unto the day of Redemption, Ephes. 4.30. *Who hath also sealed us, and given the earnest of the spirit in our hearts*, 2 Cor. 1.22. As a seale serves to confirm a writing, and an earnest to make a bargain sure; so the children of God by the Holy Ghost are confirmed in their faith, and assured of Gods love towards them, and of their eternall happinesse.

THE

The seven and twentieth

SERMON.

HAving discourſed in generall of the Holy Ghoſt, I come to the Doctrine which the words of the Text do offer unto our consideration, *viz.* That the communion, participation, ſociety and fellowſhip of the Holy Ghoſt is a thing much to be deſired.

Doct.

That which in the Text is called *the Communion of the Holy Ghoſt*, is called, Phil. 2. 1. *fellowſhip of the ſpirit*. As the ſame word in the Originall, that is rendred in the one place *communion*, in the other *fellowſhip*.

The Apoſtle in the very concluſion of his Epiſtle praies for thoſe to whom he writes, that they might enjoy this communion, which argues that it is a thing very precious and deſirable.

The ſame may appear by that which we read of *Eliſha*, who when *Eliah* being to be taken from him, bad him ask what he ſhould do for him, made only this requeſt, *I pray thee, let a double portion of thy ſpirit be upon me*, 2 Kings 2. 9. The meaning is not (as ſome are apt to miſtake it) that *Eliſha* deſired to have twice as much of the Spirit as *Eliah* had, but the phraſe there uſed, is the ſame with that which is uſed, *Deut.* 21. 17. and from thence the true and genuine meaning is to

be

be fetched. There it is said, that the first born was to have a double portion, word for word, *the mouth of two*, that is, he was to receive twice as much of his Fathers substance as any of his brethren: So *Elisha* desired, that he might be reckoned as *Eliahs* first borne, and that he might have twice as much of the Spirit which was upon him, as the other Prophets should have: Thus is the place to be understood; but still it shewes what account *Elisha*, who had already so much of the Spirit, as to know the worth of it, did make of this communion of the Holy Ghost: *David* also, by whom the Spirit of the Lord did speak, as he said, 2 *Sam.*23 2. when his conscience was afflicted for his foule and grievous enormities, was very sollicitous in this respect, lest he should not injoy the communion of the Holy Ghost, as he had done; *Cast me not away from thy presence* (saies he unto God) *and take not thy holy Spirit from me*, Psal.51.11. And v.12. *Restore unto me the joy of thy salvation, and stablish me with thy free Spirit.*

How the communion of the Holy Ghost is to be prized, we may likewise perceive by those exhortations of the Apostle, *Quench not the Spirit*, 1 Thes.5.19. *Grieve not the Spirit*, Eph. 4. 30. *Be filled with the Spirit*, Eph.5.18. So also by that commemoration which the people of God made unto him of his singular favour shewed unto their Fathers, *Thou gavest also thy good Spirit to instruct them*, Neh.9.20.

For the further confirmation of the point, let us consider,

1. The excellency of this communion, which appears by the excellency of the Holy Ghost: This Spirit is called *good*, Neh. 9.20. *excellent*, Dan. 6.3. *the spirit of wisdome*, Eph. 1.17. *the spirit of truth*, Joh. 15.26. & 16.13. *the spirit of grace*, Zach. 12.10. Heb. 10.29. *the spirit of life*, Rom. 8.2. *the spirit of glory*, 1 Pet. 4.14. *the Spirit of Christ*, Rom. 8.9. *the Spirit of God* Rom. 8.9. Yea, this Spirit is God, as hath been proved before; and therefore this spirit must needs be excellent, and so consequently the communion or fellowship of the Spirit.

2. The commodity of this communion of the holy Ghost: For,

1. The Holy Ghost will teach, informe, and instruct; *Thou gavest thy good spirit to instruct them*, Neh. 9.20. He is *the spirit of counsell, and knowledge, and understanding*, Esa. 11.2. We are naturally blind and ignorant of the truth, and many errors creep in, and insinuate themselves under the name of truth; but the Holy Ghost is the *spirit of truth*, and will inlighten our minds, and teach us to know and understand the truth: Joh. 14.26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*: Joh. 14.26. *Howbeit when the spirit of truth is come, he will guide you into all truth*, Joh. 16.13. How ignorant were the Apostles before they had received the Holy Ghost in that measure as afterwards they did? *Are ye so without understanding also?* said Christ unto them, *Mar.* 7. 18. when

when they thought that which was a plain speech to be a parable. So Christ having spoken of his Passion, it is said, that *they understood not this saying, and it was hid from them, that they perceived it not*, Luke 9. 45. So concerning some things that were done unto Christ according as it had been prophecied of him, S. *John* saith, *These things understood not his Disciples at the first, but when Jesus was glorified*, (and so they had received a greater measure of the Spirit, for *the Holy Ghost was not yet given* (in such measure) *because Jesus was not yet glorified*, Joh. 7. 39.) *then remembred they that these things were written of him, and that they had done these things unto him*, Joh. 12. 16. So Joh. 20. 9. *As yet they knew not the Scripture, that he must rise again from the dead*: Thus it was with them for a while, but when the Holy Ghost was plentifully powred upon them, then they were *filled with the knowledge of the Lord, as the waters cover the Sea*, Esa. 11. 9. So much their words and writings do make manifest.

2. The Holy Ghost will strengthen and incourage: The Prophet *Jeremie* complains, *They are not valiant for the truth upon the earth*, Jer. 9. 3. Even they that both know and also love the truth, yet may be so timorous and faint-hearted, as not to dare to avouch it, and to stand up in defence of it, though God call them to it, as is clear by the example of *Peter* when he denied Christ: But the Holy Ghost is the *Spirit of might and of power*, Esa. 11. 2. and 2 Tim. 1. 7. How weak and fearfull were the Apostles whilst they had but (as it were) a scantling of the Spirit?

They all forsook Christ, and fled from him, when he was apprehended by his adversaries: and *Peter* who had professed most courage and confidence, of all others most bewrayed his weakness, being not able to indure the encounter of a silly damosell, as the story shews of him. But afterward when they had the spirit in more abundant measure, they were so full of courage and boldness, that their greatest adversaries did admire it. When the Jewish Rulers and Elders examined *Peter* and *John* about a miracle that they had wrought in making a lame man sound, saying, *By what power, or by what name, have ye done this?* *Then* Peter *filled with the Holy Ghost* (mark that) *said unto them, Ye Rulers of the people, and Elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole, Be it known unto you all, and to all the people of* Israel, *that by the name of Iesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone, which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldnesse of Peter and* John, *and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus,* Act. 3. 7, 13. So v. 31. it is said of the Apostles, that *they were all filled with the Holy Ghost, and spake the word with boldnesse,* And v. 33. *And with great power gave the Apostles witnesse of the Resur-*

Resurrection of the Lord Jesus.

3. The Holy Ghost will direct and order. Courage without wisdom and discretion, will do hurt rather then good; but wisdome and courage joyned together will do much good, and no hurt. *A wise mans heart discerneth both time and judgement*, saith *Solomon*, *Eccl.*8. 5. that is, a wise man knoweth both when to do a thing, and how to do it. Now the Holy Ghost being *the spirit of wisdome*, will order and direct us to do things wisely, in due time, and in right manner. *Stephen* being full of the Holy Ghost, was also full of wisdome, so that although he had to do with most implacable adversaries, yet *they were not able to resist the wisdome and the spirit by which he spake*, Act.6.10. So Christ promised unto his Disciples saying, *I will give you a mouth, and wisdom, which all your adversaries shall not be able to gain-say or resist*, Luk.21.15. And how they should be indued with such wisdom, we may see by that, *Luk.*12. 12. *For the Holy Ghost shall teach you in the same houre what ye ought to say.* And so Mat.10.20. *For it is not ye that speak, but the Spirit of your Father that speaketh in you.*

4. The Holy Ghost will comfort and incourage, as to do the will of God, so also to suffer what by his permission and providence shall be inflicted for so doing. For though the godly behave themselves never so well and wisely, yet they may fall into the hands of their inraged persecutors, as that *Protomartyr Stephen*, and so the other Martyrs did. But though they do, yet (as it fared with *Stephen* and the Martyrs) as their suffe-

rings abound, so shall their consolations abound also, 2 *Cor.*1.5. For the spirit of glory, and of God resteth on them, 1 *Pet.*4.14. And this spirit will make them to rejoyce with joy unspeakable and full of glory, 1 *Pet.*1.8. It is such a peculiar work of the Holy Ghost to afford comfort, that he is stiled *the Comforter*, Joh.14.16.26. & 15.26. & 16. 7. And sound joy is called, *joy in the Holy Ghost*, Rom.14.17.

3. Consider we the necessity of this communion of the Holy Ghost.

1. Without the Holy Ghost we can know nothing, *viz.* of the things of God, the things that concern salvation. *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the spirit of God. Now we have received not the spirit of the world; but the spirit which is of God; that we might know the things that are freely given unto us of God,* 1 Cor.2.11,12. & v.14. *But the naturall man* (who is destitute of Gods spirit) *receiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can he know them, for they are spiritually discerned.*

2. Without the Holy Ghost we can do nothing, *viz.* that is pleasing unto God. Not pray, for the Holy Ghost is *the spirit of grace and of supplications*, Zach.12.10. *Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit it self maketh intercession for us, with groanings that cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercessi-*

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on for the Saints, according to the will of God, Rom. 8.26. 27. So neither can we without the Holy Ghoſt rightly hear the word, or receive the Sacrament, or perform any other duty whatſoever. For the Holy Ghoſt being the *Spirit of grace*, without the Holy Ghoſt we can have no grace: and we muſt *have grace, whereby to ſerve God acceptably*, Heb. 12.28. Whatſoever ſervice is performed by the unregenerate, who are not indued with Gods ſpirit, though in it ſelf conſidered it is pleaſing unto God, yet as done by them, God is not pleaſed with it. *They that are in the fleſh cannot pleaſe God*, Rom. 8.8.

3. Without the Holy Ghoſt we can enjoy nothing, *viz.* that is truly good for us. The Holy Ghoſt being the Spirit of Chriſt, and of God, we can have no communion with Chriſt, nor with God but by the Holy Ghoſt. The Holy Ghoſt being the ſpirit of life, the ſpirit of grace, the ſpirit of glory, without the holy Ghoſt we can have no life, neither of grace here, nor of glory hereafter: therefore we have that hope which maketh not aſhamed, *becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us*, Rom. 5.5. This may ſuffice to demonſtrate what a deſirable thing the communion of the holy Ghoſt is.

Vſe 1. And if it be ſo, then O the wretched folly and madneſſe of many, who deſire and labour for any thing rather then for this communion. Let *Eliſha*, or whoſoever will ſeek a double portion of the ſpirit, ſo they may have a double portion of the things of the world, of the profits,

pleasures and honours of it, it's all they desire. If the holy Ghost in the mouths of his Ministers strive with them, they oppose and resist him all they can. *Ye stiff-necked, and uncircumcised in heart and ears, you do alwaies resist the Holy Ghost, as your Fathers did, so do ye*, Act. 7. 51. If the holy Ghost insinuate himself a little into them, putting good motions into them, presently they quench the spirit, which the Apostle bids Christians beware of, 1 *Thes.* 5. 20. saying, *Quench not the spirit*, that is, the good motions of the spirit, which like sparks are kindled within you. If the holy spirit begin to search them, and to discover their sins unto them, and to put them in mind of their estate to Godward, they are weary of such a guest. Like *Felix*, who when *Paul* reasoned before him of righteousnesse, and temperance, and judgment to come, trembled and said, *Go thy way for this time, when I have convenient season I will send for thee*, Act. 24. 25. They judge this spirit to be a spirit of melancholy, and therefore to drive it away they betake themselves to their merry company, wine, strong drink, and the like. This is all that many do care for the communion of the holy Ghost.

Some will say, but we desire this communion more then so. It is well; but let all take heed of deceiving themselves, as we are all apt to do. Let our desire of this communion be proved rather then presumed; and so I come to a second use of the point, *viz.* for examination and triall.

Use 2. Secondly therefore, let us examin and try our selves whether the Communion of the holy Ghost, which is so much to be desired, be an object

object of our desires or no: and let us try it thus.

1. Are we sensible of the want of the spirit? They that do not feel the want of a thing, will never desire to enjoy it: When *Elisha* desired of *Eliah*, that he might have a double portion of his spirit, *Thou hast asked a hard thing* (said *Eliah* unto him) *Nevertheless if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so*, 2 King. 2. 10. Upon which answer of *Eliah Bernard* hath a no lesse pious then elegant observation, *viz.* that the spirit of God must never be absent from us, but so that we are sensible of it, if we would have the spirit to be doubled upon us.

Nunquam absque conscientiâ nostrâ magistra unctio tollatur à nobis, si duplicato munere velamus non fraudari. Bern.

2. Do we affect those in whom is found the manifestation of the spirit? they that are carnall love those that are carnall, and so will they that are spirituall love those that are spirituall. This is a speciall evidence of the holy Ghost dwelling in us, if we delight in those in whom the gifts and graces of the holy Ghost do appear and shine forth. *David* having much of Gods spirit in him, and desiring still more, calls the Saints *excellent*, and professeth that all his delight was in them, Psal. 16. 3. And it is said of *Barnabas* that when he came to Antioch, and had seen the grace of God, which was there bestowed upon believers, *he was glad, and exhorted them all, that that with purpose of heart they would cleave unto the Lord*, And the reason follows immediately why he

he was thus affected, *For he was a good man, and full of the Holy Ghost*, Act.11.23.24.

3. Are we carefull to use the means whereby to obtain the spirit? It is but a fained and frivolous desire that doth not put forth it self in endeavours to obtain the thing desired. Some pretend above others to magnifie the Spirit, and to be all for the spirit, yet vilifie the word, which is the means whereby to obtain the spirit, Surely the spirit which such vaunt of, is none of Gods spirit, but their own spirit, not a spirit of illumination but of illusion; not *spiritus veritatis*, the spirit of truth, but *spiritus vertiginis*, a spirit of giddinesse, or as we read it, a perverse spirit: For God in his Covenant with his people, joyneth his spirit and his word together, *As for me, this is my Covenant with them*, saith the Lord, *My spirit that is upon thee, and my words which I have put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed*, saith the Lord, *from henceforth and for ever*, Isai.59.21. And how did *Cornelius* and they that were with him receive the spirit, but by the word? *While* Peter *yet spake these words, the Holy Ghost fell on all them that heard the word*, Act.10.44. And therefore *Paul* having said, *Quench not the spirit*, immediately adds, *Despise not prophecying*, 1 Thes.5.19.20. Prayer also is a means whereby to obtain the spirit: Indeed we must first have the spirit in some measure before we can pray to any purpose, as was shewed before: but prayer is a means to obtain the Spirit in greater measure. *For God will give his Holy Spirit to them that ask him*, Luk.11.13. They

Isai.19.14.

there-

therefore who either restrain prayer before God, or pray only in formality or fashion sake, thinking it enough if they can read a prayer in a book, or say a prayer by rote, yea will scorn and deride praying by the spirit, these, I say, plainly shew how little they look after the communion of the holy Ghost. I am not against all use of book-prayer, or of a form of drayer, yet I may say to some in this respect, as *Paul* said to the Athenians, that they are too superstitious. Whether we pray with a book, or without, in a set form, or otherwise, yet must we howsoever *pray with the spirit*, or els our prayer is to no purpose. Act.17.22. 1 Cor.14. 15.

4. Do we study to bring forth the fruits of the Holy Ghost? *The fruit of the spirit is in all goodnesse, and righteousnesse, and truth*, Ephes. 5.9. *The fruit of the spirit is love, joy, peace, long suffering, gentlenesse, goonesse, faith, meeknesse, temperance*, Gal. 5.22,23. and v.25. *If we live in the spirit; let us walk in the spirit*, that is, if we pretend to be indued with the spirit, let it appear by our spirituall life and conversation.

Vse 3. Thirdly and lastly, suffer the word of exhortation, and but a word: Let this be our desire and care, our study and indeavour, that we may have the communion of the holy Ghost. We have seen the excellency, the commodity and the necessity of this communion; let us not despise that which is so excellent, nor undervalue that which is so commodious, nor neglect that which is so necessary. VVe have also seen the marks whereby to try whether we enjoy this communi-

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on in any measure or no, and withall, meanes whereby to obtain it: let us labour to find those marks in our selves, and let us have a care to use those means: *For so an entrance shall be ministred unto us abundantly, into the everlasting Kingdome of our Lord and Saviour Jesus Christ*, 2 Pet. 1.11.

THE

The eight and twentieth

SERMON.

MAT. 16. 18. *And upon this Rock I will build my Church, and the gates of hell shall not prevail against it.*

CHrist having asked his Disciples, whom men did say that he was; they answered, that some said that he was *John* the Baptist, some *Elias*, some *Ieremias*, or one of the Prophets; & he asking them again whom they did say that he was, *Peter* (in the name of them all) answered, *Thou art Christ the Son of the living God.* VVhereupon Christ commending that confession, said, *Blessed art thou* Simon *Bar-Jona; for flesh and blood hath hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art* Peter, *and upon this Rock I will build my Church, and the gates of hell shall not prevail against it.*

Upon this rock] The Papists make much ado about this place, & think it a Rock for them to build the Popes supremacy upon. For by *the Rock* here mentioned

tioned they understand *Peter*, and they will have the Church built upon *Peter*, and so upon the Pope, as being (they say) *Peters* Successor.

But first, the Scripture shewes Christ and only Christ to be the foundation of the Church: *Thus saith the Lord God, behold I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation, &c.* Esa. 28. 16. Which to be meant of Christ appears by S. *Peter*, 1 *Pet.* 2. 5, 6, 7, 8. And S. *Paul* is plain and peremptory, *Other foundation can no man lay, then that which is laid, Jesus Christ*, 1 Cor. 3. 11.

Object. Some may object that *Eph.* 2. 20. *Ye are built upon the foundation of the Prophets and the Apostles.*

Answ. But first, that makes nothing for *Peter* more then for the rest of the Apostles, and for the Prophets also, and so makes nothing for the Papists.

2. It is meant in respect of Christ, who was foretold by the Prophets, and preached by the Apostles; *To him give all the Prophets witnesse*, said *Peter*, Acts 10. 43. *We preach not our selves, but Christ Jesus the Lord*, said *Paul*, 2 Cor. 4, 5. So that *Rev.* 21. 14. where it is said, that the new Jerusalem *had twelve foundations, and in them the names of the twelve Apostles of the Lamb*; that, I say, by the confession of *Ribera* a Jesuite, is meant in respect of their Doctrine and example, as they preached Christ, and were followers of him, 1 *Cor.* 11. 1. Here therefore by

Fundamenta igitur hujus muri sunt, quia ipsi doctrinâ suâ & exemplo æternæ tranquillitatis & securitatis causa fuerunt electis. Riber. ad loc.

Rock

Rock is not meant Peter, but Christ whom *Peter* confessed, or which is to the same effect, the confession which *Peter* made, or the faith whereof he made confession: Thus *Augustine*, *Chrysostome*, *Theophylact*, and others have expounded it, and those of the Ancients that have interpreted it of *Peter*, are to be understood as meanning not his person, but his faith and confession, *viz.* in respect of Christ the object of it. *Theophylact* the latest of the Ancients doth well shew the meaning both of them and of the Text it selfe: *The Lord* (saith he) *doth answer* Peter, *and give him a great reward to wit, that the Church should be built upon him: For because* Peter *confessed him to be the Son of God, he saith, This confession which thou hast confessed, shall be the foundation of Believers, so that whosoever will build the house of faith, must lay this confession for a foundation.*

Ἀμείβεται τὸν Πέτρον ὁ κύριος, μισθὸν αὐτῷ διδοὺς μέγαν τῷ ἐπ' αὐτῷ οἰκοδομηθῆναι τὴν ἐκκλησίαν· ἐπεὶ γὰρ ὡμολόγησεν αὐτὸν υἱὸν θεοῦ ὁ Πέτρος, φησὶν ὅτι αὕτη ἡ ὁμολογία, ἣν ὡμολόγησας, θεμέλιον μέλλει εἶναι τῶν πιστευόντων. ὥστε πάντα ἄνθρωπον μέλλοντα κτίζειν τὸν τῆς πίστεως οἶκον, ταύτην τὴν ὁμολογίαν ἐποτιθέναι θεμέλιον. Theoph. ad Mat. 16. 18

2. Though the words in the Originall for *Peter* and *Rock* be neer akin, yet they are different words, and shew that Christ meant different things by them: For otherwise Christ would have said, *Thou art* Peter, *and upon thee, or, and upon this* Peter, *I will build my Church.* Πέτρος. Πέτρα.

Ob. It may be objected, that the word in the Syriack Tongue which Christ used is one and the

and the same, viz. *Cepha*, both for *Peter* and for *Rocke*. And that Syriack word (onely having a Greek termination added unto it) together with the interpretation of it, is found *Joh.* 1.42. *When Jesus beheld him, he said, Thou art* Simon *the son of* Jonas, *thou shalt be called* Cephas, *which is by interpretation, a stone.*

Answ. I answer: It is true, that *Cepha* is both the same with *Peter* a proper name, and also signifieth a stone, or a Rock; but the Greek Text having one word for *Peter* and another for *rocke*, shewes that by *Cepha the rock* is not meant the same as by *Cepha Peter*, but some other thing, *viz. Peters* faith and confession, and the object of his faith and confession, Christ Jesus. This may suffice to shew what the Rock here spoken of is, and how little this Scripture makes for the Papists, besides what might be said to prove the vanity of their conceits concerning *Peters* supremacy over the other Apostles, and the Popes succeeding *Peter* as supreme over the Church.

[*Will I build,*] The Church is compared to a house, 1 *Tim.*3.15. 1 *Pet.*2.5. therefore it is said to be built, and Christ saith that he will build it, it being his house, *Heb.*3.6. and so here he calls it his Church.

[*My Church,*] It is called the *Church of God*, 1 Tim.3.15. and so in other places, but here Christ calls it his Church: So *Rom.*16.16. *The Churches of Christ salute you*; Christ is God, and therefore the Church being the Church of God, is consequently the Church of Christ. And besides,

Christ

Christ as Mediatour is *the Head of the Church*, Ephes. 5. 23. and the Church is his body, Ephes. 1. 23.

Church] what is meant by the Church, I shall shevv at large by and by.

And the gates of hell] Christ having in the word *build*, compared the Church to a house, or a City, he speaks now of another house or City which is opposite unto it, *viz.* the house or City of Satan, here called *the gates of hel*, in which words there seems to be a synecdoche, whereby the part is put for the whole, the gates for the whole house or City, So Gen. 22. 17. *Thy seed shall possesse the gate of his enemies*. And Gen. 24. 60. *Let thy seed possesse the gate of those that hate them.*

Ho. also speaks of *the gates of hel*,
Ἐχθρὸς γάρ μοι κεῖνος ὅμως ἀΐδαο πύλησι,
Ὅς κ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζει.

Shal not prevail against it] viz. not so as utterly to overthrow and destroy it. That is it which the devil and his instruments seek, but are not able to effect, as I shal shew (God willing) more hereafter.

But before I come to the observation which I purpose to raise from the Text, and to insist upon, I will spend some time in speaking of the word *Church*, and of the thing which here, and usually elsewhere is called the Church.

1. For the word *Church*, we find it not in the old Testament, I mean our English word is not used by our Translators in it. Not that God had not a Church then in those times that were before Christs Incarnation: no, he had a Church from the beginning; and we have the word in the new Testament with reference to times of the old Testa-

Of the word *Church*.

ment. *This is he that was in the Church in the wilderness*, &c. said *Stephen* speaking of *Moses*, Act. 7.38. The people of Israel, who were in the time of *Moses*, are there called *the Church*: the Hebrew words used in the old Testament, which we translate *Congregation*, the Greek interpreters sometimes render by that word, which in the Text, and elswhere in the new Testament we translate Church, though for most part they use another word.

קהל מקהל

ἐκκλησία So the Septuagint render the Hebrew, *Psal.* 26. 5.12. & 89. 5. but commonly they use the word συναγωγή.

The Greek word, which the New Testament useth for *Church*, comes of a word that signifieth to call out, and so it imports as much as a company called out. The faithfull are often in the New Testament said to be called, *viz.* Of God, and of Christ, 1 *Cor.* 1. 2, 24. & 1 *Thes.* 4. 7. & *Rom.* 1. 6. And they are called out, *viz.* of the world, or from the rest of the world. *I have chosen you* (and all that are chosen are called, though all that are called, are not chosen) *out of the world*, said Christ to his Disciples, Joh. 15.19. And *Joh.* 17.14 *They are not of the world.* But the word rendered *Church*, is used in the new Testament sometimes for any profane assembly. *The Assembly was confused*, Act. 19.32. & v. 39. *it shall be determined in a lawfull assembly*, & v. 40. *he dismissed the assembly.* In these places the word rendred *Assembly*, is it, which excepting these places, is ever in the New Testament rendred *Church*. And so the word is peculiarly used to denote

Camero Myroth: ad Mat. 16. 18. likes not that the Preposition in the word ἐκκλησία should be thought to have any weight in it, but I see not why the force of it should not be weighted. See 1 *Pet.* 2.9.

denote the company of believers, whether they be assembled together or not.

Our English word *Church*, is in ordinary speech used for the place where the people of God assemble for the partaking of Gods Ordinances, but in the Scripture it is alwaies used for the people. Some places there are, in which the word may seem to import the place, as 1 Cor. 11. 18. *When ye come together in the Church*, & v. 22. *Have ye not houses to eat and to drink in? or despise ye the Church of God?* But it seems not meet to recede from that acception of the word, in which it is generally used in other places, there being no necessity for it. For the word may well and fitly enough in those places also denote the people. *When ye come together in the Church*, that is, in the Assembly. *Despise ye the Church of God?* that is, the people of God, or the assembly of Gods people: and so in that other place, which may be added to the former, 1 Cor. 14. 35. *It is a shame for a woman to speak in the Church*, that is, in the assembly. See Cameroes Myroth. ad 1 Cor. 11. 18.

2. For the thing signified by the word *Church*, the Church may be thus defined, the Church is a company of persons, whom God hath called out of the estate of sin and misery, unto the estate of grace and salvation thorough Christ Jesus. *Ye are a chosen generation, a royall Priesthood, a Holy Nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkenesse into his marvellous light*, 1 Pet. 2. 9. What the *Church* is.

* Some make Angels to be of the Church; but so far as I see, the Scripture speaks of the Church as consisting of men only, and not of Angels. The * So doth *Augustine Ench. c. 56. & Polanus Symph. Cathol. c. 18. thes. 1. & Danaus in Ench. Aug.*

Angells are called *Elect*, 1 Tim. 3. 21. but they are never ſaid to be called, which the Originall word for *Church* doth properly import. The Angells (I ſpeak of the good Angells) never were in any other eſtate then now they are in, though now they be more confirmed in that eſtate then they were at firſt, as appears by the fall of the evill Angells, *who kept not their firſt eſtate*, Jude v. 6. They never were in any eſtate of ſin and miſery out of which they ſhould be called. And for the Angels that ſinned, God ſpared not them, as S. *Peter* tells us, 2 *Pet.* 2. 4. Again, the Angells are clearly diſtinguiſhed from the Church, *Eph.* 3. 10. *To the intent that now unto the principalites and powers in heavenly places might be knowne by the Church the manifold wiſdom of God.*

Of the Church militant, and the Church triumphant.

But further, the Church thus taken for ſuch a company of perſons, is divers wayes diſtinguiſhed.

1. There is the Church militant, and the Church triumphant: The Church militant is that company which is here upon earth in warfare, warring with Satan the world and the fleſh. The Church triumphant is that company which having vanquiſhed and overcome thoſe adverſaries, doth reign and triumph in heaven. This diſtinction is grounded upon the words of the Apoſtle, *I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole Family in heaven and earth is named*, Eph. 3. 14, 15. And in other places ſometimes the Church militant, ſometimes the Church triumphant is hinted; *Fight the good fight of faith*, ſaid *Paul* to *Timothy*, being a member

ber of the Church militant, 1 *Tim.*6.12. *I have fought a good fight*, said he, when he was about to passe from the Church militant to the Church triumphant, 2 *Tim.*4.7. So it is the Church triumphant that S. *John* speaks of, saying, *After this I beheld, and lo a great multitude, which no man could number, of all Nations, and kindreds, and people, and tongues stood before the Throne, and before the Lamb, clothed with white robes, and palmes in their hands*, viz. in token of the victory that they had atchieved, *Rev.*7.9. But the Church militant is that which usually is spoken of in the Scriptures, *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* 1 Cor.12.28. *Yet in the Church I had rather speak five words with mine understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue*, 1 Cor.14.19. And so in many other places.

And the Church as here upon earth, consists partly of such as are indeed of it, partly of such as onely in shew and profession belong unto it; For *all are not Israel, that are of Israel*, Rom.9.6. that is, all are not indeed the people of God, who professe themselves to be of that number: No, some call themselves Jewes, that is, Gods people, yet are not, but are the synagogue of Satan, *Rev.*2.9. Onely true believers are indeed of the Church: For, *if any one have not the Spirit of Christ, the same is none of his*, Rom.8.9. Prophane persons and hypocrites are rather *in the Church*, then *of the Church*, like woodden leggs that are outwardly joyned to the body, yet are

indeed no parts of the body; *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us,* 1 Joh. 2.19. So speaks *S. John* of some Apostates and back-sliders, shewing that then when they professed themselves to be of the Church, yet indeed they were not of it.

Of the Church visible and the Church invisible.

And hence is another distinction of the Church into the Church visible, and the Church invisible: The visible Church is a visible company of people professing the Gospell, whether they do it in truth and sincerity or no; it doth consist of good and bad, of elect and reprobate: It is compared to a *net that was cast into the Sea, and gathered of every kind,* &c. Mat. 13.47. &c. And to a field wherein were both wheat and tares, *Mat.* 13.24. &c. And to a great house wherein are vessells of severall sorts, *some to honor, and some to dishonor,* 2 Tim. 2.20. The invisible Church consists only of such as are elect, and are indeed that which they professe themselves to be, like *Nathanael, Israelites indeed, in whom is no guile,* Joh. 1.47. The Church in this respect is called invisible, because it is not visible to the eyes of men; they can see the profession, but whether it be sincere and proceed from the heart or no, they cannot see. For *God only knowes the hearts of all the children of men,* 1 King. 8.39. And so he only knoweth *who are his,* 2 Tim. 2.19.

Of a particular Church, and the Church universall.

3. The Church is distinguished into particular and universall. A particular Church is a company professing the faith in some particular place. Thus we read of the *seven Churches in Asia,* Rev. 1.4.

Rev. 1.4. that is, of Churches that were in seven Cities of Asia, as is followes there v. 11. So we read of *the Church that was at Antioch*, Acts 13.1. *the Church which was at Jerusalem*, Acts 8.1. Yea, we read of Churches in particular houses, as in the house of *Aquila and Priscilla*, Rom. 16.5. in the house of *Nymphas*, Col. 4.15. in the house of *Philemon*, Philem. v. 2. The universall Church is the whole company of believers throughout the world. The Apostle having spoken first of a particular Church, *Unto the Church of God which is at Corinth, &c.* presently after he speaks of universall Church, *with all that in every place call upon the Name of Jesus Christ, &c.* 1 Cor. 1.2. The universall Church is that which is mentioned in the Creed, and is called *the Catholike Church*; for Catholike is as much as generall or universall. The Church of Rome most absurdly will be the Catholike Church, Roman Catholike is frequent in the mouths of Papists; but this is over-grosse, Catholike importing the whole, and Roman but a part: The Church of Rome was once indeed an eminent part, yet but a part of the Catholike or universall Church, *Rom.* 1. But now it is so degenerate and corrupt, that it is termed Babylon, *Rev.* 17. and the people of God are required to come out of it, *Rev.* 18.4.

This is the universall Church as upon earth, otherwise the universall Church comprehends both the Saints on earth, and the Saints in heaven.

Ribera a Iesuite is forced to confesse that by Babylon is meant Rome.

In the Creed the Church is stiled *holy*, and so it is: They that are indeed of the Church, are indeed holy; *Ye are washed, ye are sanctified*, 1 Cor. 6.11. *Wherefore holy brethren, &c.* Heb. 3.1. And they that are of the Church but by profession, yet by profession are holy, *Called to be Saints*,

How the Church is ſtiled holy.

1 Cor. 1. 2. *Which becometh women profeſſing godlineſſe*, 2 Tim. 2. 10. And though the viſible Church contain in it hypocrites and unholy perſons, as well as thoſe that are holy, yet the Church is called holy from the better part; even as a heap of wheat and chaffe being mixed together, we uſe to ſay of it, this is wheat, rather then this is chaffe, though there may be more of that then of the other.

Now the Church which is ſo indeed, is holy two wayes:

1. Out of it ſelf in Chriſt, as being united unto him, and one with him, and ſo having the righteouſneſſe and holineſſe of Chriſt imputed unto; *For God made Chriſt to be ſin for us, who knew no ſin, that we might be made the righteouſneſſe of God in him*, 2 Cor. 5. 21. In this reſpect Chriſt ſpeaking to the Church, ſaith, *Thou art all faire, my love, and there is no ſpot in thee*, Cant. 4. 7. The Church is ſaid to have no ſpot in her, becauſe no ſpot is imputed to her.

Sine maculâ deputatur, quia culpa non imputatur. Gil. in *Cant.* 4. 7.

2. In it ſelf from Chriſt: For the Church being united to Chriſt, and partaking of his Spirit, it muſt nees be conformed unto Chriſt in ſome meaſure, and be made holy, as he is holy; *And of his fulneſſe have we all received, and grace for grace*, Joh. 1. 16. *If any man be in Chriſt, he is a new creature*, 2 Cor. 5. 17. *He that ſaith that he abideth in him, ought himſelf to walk even as he walked*, 1 Joh. 2. 6. But this inherent holineſſe of the Church here in this life, is imperfect; *The inward man is renewed* (not altogether at once, but by degrees, by little and little) *day by day*, 2 Cor. 4. 16. *Let us*

cleanſe

cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the fear of God, 2 Cor. 7.1. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,* 2 Pet. 3.18. As for that *Eph.* 5.27. *That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish*: As for that, I say, it is not so to be understood, as if the Church were such now here in this life, but it is prepared, that it may be such hereafter in the life to come: And the Apostle saying, *That he might present it unto himself a glorious Church, not having spot or wrinkle,* sufficiently shewes, when the Church shall be without spot or wrinkle, to wit, when it shall be glorious, and that is, not here upon earth, but hereafter in heaven.

Non est ista intelligendum, quasi Ecclesia ita jam sit, sed quia præparatur ut sit. Aug. in Retract.

In regno calorum Ecclesia plene & perfecte erit non habens maculam aut rugam, aut aliquid istiusmodi. (Non enim non tantum dixit, ut exhiberet sibi Ecclesiam non habentem maculam, aut rugam, sed addidit, gloriosam, satis significavit quando erit sine macula & ruga. Beda ad loc.

THE

The nine and twentieth SERMON

Of the notes or marks of the Church.

I Come now to the notes or marks of the Church whereby it is to be discerned, I mean of a visible Church; for the invisible Church cannot be discerned by us, but (as I shewed before) by God onely. And this consideration of the notes of the Church is very requisite, and of great concernment: For as Christ said to his Disciples, *Mat.* 24. 23, 24. *If any shall say unto you, loe, here is Christ, or there: believe it not; for there shall arise false Christs.* So though Papists on the one hand, and Sectaries on the other hand will be ready to say, loe, here is the Church, and loe there is the Church, yet believe it not; for there are false Churches.

Notes assigned by the Papists.

First therefore let us examine the notes of the Church which the Papists assign, and they are principally these:

1 Antiquity.

1. Antiquity: This they boast much of, their Religion (they say) is the old Religion, and therefore the true Religion, and consequently their Church is the true Church. But we must distinguish of Antiquity, there is a primary, and there is a secondary Antiquity: Primary Antiquity is indeed a mark of the truth; for error and falshood

falshood being an aberration & a deviation from the truth, it must needs be that truth is before errour and falshood. Therefore *Jeremy* bids, *Ask for the old paths, where is the good way.* But secondary antiquity doth not argue truth. There is *Vetustas erroris, an antiquity* of errour, as *Cyprian* truly observes. *Our Fathers worshipped in this mountain*, said the woman of *Samaria* unto Christ, *Joh.* 4.20. They could plead prescription for vvhat they did, yet vvas it not therefore right: *You worship you know not what*, said Christ unto her, v. 22. And *Mat.* 5. v. 21. & 27. & 33. Christ tels his Disciples, that so & so it had been said of old, yet he would have them to knovv that it was otherwise, and vvhich here is chiefly to be noted, the Apostle tells us, that even in his daies the mystery of iniquity did begin to vvork, 2 *Thes.* 2. 7. If the Doctrine of Antichrist (vvhich is there spoken of) did begin to work then in those daies, no marvell if it be novv very ancient, yet is it never a vvhit the better for all that. If a prescription of many hundred yeares were sufficient to demonstrate truth, then might the Heathens have vvell and justly maintained their idolatry and superstition against the doctrine and vvorship of Christian Religion: and indeed some of them have used and urged this argument, which seems so plausible to our Romish adveriaries. Let them ansvver the Pagans, and withall they will ansvver them-

Id verum, quodcunque primum, id adulterum, quodcunque posterius. Tertull. *advers.* Prax. c. 4.

Cypr. Epist. 74. *Edit.* Paniel.

Jam si longa ætas autoritatem religionibus faciat, servanda est tot sæculis fides, & sequendi sunt nobis parentes, qui secuti sunt fœliciter suos --- utar ceremoniis avitis. --- Sera & contumeliosa est emendatio senectutis. Symmachus pro sacris Patriis.

selves

selves. This therefore I say, that although the Church of Rome can plead antiquity, yet this is not enough to prove it to be the true Church, this antiquity which it hath, being but a secondary antiquity. If they could evince that their Doctrine is simply and absolutely most ancient, this were to some purpose: but this they can never do.

Ob. But (say they) the Church of Rome was once a true and a found Church, by S. *Pauls* own testimony, *Rom.* 1.

Answ. True, but as the Prophet saies, *How is the faithfull City become an Harlot?* Isai. 1. 21. So may I say, How is Rome degenerate, and quite changed from what it was in the Apostles time? Certainly if the Apostle were now upon earth, he would never acknowledge the present Church of Rome, to be that, or any thing like that, which he did so much commend in his Epistle to the Romanes. Did the Church of Rome then worship Images? did it pray to Saints? did it pray for the dead? did it perform divine worship in an unknown tongue? did it withhold the Cup from people in the Sacrament of the Lords Supper? was the Church of Rome then in the Apostles time guilty of these and many other such like errours and absurdities, which are now maintained by the Romish Church?

But our adversaries think themselves able to evince any thing by the subtilty of their wit, and their strength in arguing. They would not be accounted inferiour unto those, who would make make men believe, that snow is not white, nor that

that the heavens do move, and the earth stand stil, but that all is quite contrary to what vve imagine.

Ob. There is no change (say they) in the Church of Rome, but it is now the same in point of Religion, as it was in the Apostles daies. And to prove this, they say that in every change of Religion six things may be demonstrated, 1. the authour of the change. 2. the new opinion brought in. 3. the time when. 4. the place where. 5. who opposed it. 6. the smal company by which the new opinion was first embraced. Now these circumstances [they say] cannot be shewed concerning a change of Religion in the Roman Church; and therefore [they conclude] there hath been no such change in it.

Bellarm. de Eccles. l. 4. c. 5.

Answ. But (say I) the change may be certain and evident, though these circumstances be uncertain and unknown; neither need we be solicitous about them. Christ did not think it requisite to stand about these circumstances, when he shewed how the Jewish Doctors had of a long time corrupted the true meaning of the Law, with their false glosses and interpretations, *Mat.* 5. So in the parable of the tares, *Mat.* 13. there is no inquiry after these circumstances, yet it plainly appeared that there were tares, and that was sufficient, though these particular circumstances were not known. And it is to be observed, that it is there said, that while men slept the tares were sown. Errours often creep in secretly, when men are not aware, because they do not watch and seek to prevent them as they should do. And Antichristian Doctrine especially is called *a mystery*.

Mat. 13. 25.

2 *Thes.*

2 Thes. 2.7. it came in slily under a colour of piety, and so was not at first so easie to be discerned. Some of the Papists themselves are forced to confesse, that great and notable change there hath been, and yet they cannot tell when it first began, nor by whom, and the like.

Cassand. Consult. art. 22.

Cassander confesseth that in the Roman Church, for above a thousand years after Christ the Sacrament of the Lords Supper was administred in both kinds (so that people received both the bread and the cup) now we know it is otherwise, though the first introduction of this change cannot be shewed. So for private Masses (as they call them) that is, such as wherein the Priest alone doth receive the Sacrament, the people being by, and looking on, but not communicating with him: the same Authour cites another *Romanist*, viz. *Hoffmester*, saying, that the thing it self doth shew, that both in the Greek and Latin Church, the people did use to communicate with the Priest, and that it is a wonder how this custome ceased, and to be indeavoured that it may be restored. Yet concerning many erroneous opinions and practices of the Church of Rome, our Divines have by records and monuments of antiquity shewed, who first brought them in, and when they did it, as also who opposed them, &c.

Res ipsa clamat, & quodquomodo cessaverit, mirandum est, & ut bonus ille usus in Ecclesiam revocetur, laborandum. Hoffmest. apud Cassand. Consult. de miss. Solitar.

But this sufficeth to convince them of novelty, that we can easily make it appear that (as Christ said concerning the matter of divorce as used among

mong the Jews *from the beginning it was not so*, Mat. 19. 8.

Ob. But however our Adversaries think to lay us flat on the ground, and to strike us dead by saying, Where was your Church before *Luther*?

Answ. Truly this is as idle and ridiculous a question, as if a Masse of gold having contracted much drosse, and after being purged, one should ask Where was that gold before it was purged? Or as if a body having been ful of sores and diseases, and after being made whole, one should ask, Where was that body before it was made whole? *Luther* and others whom God stirred up and made instrumental and subservient unto him in that kind, did not erect a new Church, but reform the old. As it is the same gold now as before, but more pure, and the same body, but more sound; so it is the same Church, but reformed. The Papacy differs from the Church, as the drosse from the gold, and the botch from the body.

Quest. And hence also that captious question of our adversaries is easie to be answered, What is become of your Fore-fathers, who lived and died before *Luther*?

Answ. Our Fore-fathers we hope well of, they might live and die in the Church of Rome, and yet be free from many errours that are in it. Even now since the Councell of Trent some on their death beds, at least, are found to renounce that grand point of Popery concerning Justification, disclaiming all confidence in their own inherent righteousnesse, and flying wholly to the mercy of God

God in Christ Jesus, which *Bellarmine* himself after a long and contentious dispute against it, confesseth to be the safest course, *Because* (saith he) *of the uncertainty of our own righteousnesse, and the danger of vainglory, it is most safe to repose our whole trust in the sole mercy and goodnesse of God.*

Propter incertitudinem propriæ justitiæ, & periculum inanis gloriæ, tutissimum est fiduciam totam in solâ Dei misericordiâ & benignitate reponere. Bellarm. de Iustit. l. 5. c. 7. propos. 3.

Much more (may we well suppose) before the Councell of Trent, when people were more free, the doctrines and practices of the Church of Rome, being not so established as afterwards, many in this and other points did keep themselves pure. Besides, errours and corruptions being now more clearly and fully discovered then before, it is not safe now to continue in the Communion of that Church, though God might graciously passe by and pardon the ignorance and weaknesse of our Fore-fathers. It is now clear as the Sun at noon day, that the Church of Rome is that Babylon, concerning vvhich the precept is expresse, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Revel. 18. 4.

2. Succession.

2. Another note of the Church, which the Papists assign, is succession of Pastours and Teachers, they can shevv such a succession, and thence they conclude that they are the true Church. But there is a twofold succession, *viz.* personall and doctrinall, a succession of persons, and a succession of

Do ct re,

Doctrine; the former without the latter is as no-thing. The Priests that condemned Christ had personall succession, but wanted doctrinall succession. They could shew how their persons did succeed those that were before them, and they others, and so on untill they came to *Aaron*; but they could not shew the like succession of their doctrine: so neither can the Papists shew that they hold the same faith, which was delivered by the Apostles, and therefore in vain do they vaunt of this, that they can shew a personall succession of their Popes from the times of the Apostles. *Bellarmine* confesseth that the argument drawn from succession doth not hold for the affirmative, *viz.* that where there is succession, there is the true Church, but only negatively, that there is not the Church, where succession is wanting. So then by their own confession this argument makes little for them, and as little doth it make against us. For though our Divines have laboured not unprofitably to shew that successively in all ages there have been some or other who have asserted the truth which we maintain, this is sufficient, that we can make it appear, that we hold the same faith, *which was once delivered to the Saints*, and have not departed from the Church of Rome, further then they have departed from this faith. This the ancient Doctors thought sufficient, and though sometimes they have alledged personall succession, yet it was still with this supposition, that it was accompanied with doctrinall succession, otherwise they made no reckoning of it. *We must*

Bellarm. de Eccles. l. 4. c. 9.

Iude v. 3.

adhere unto those (saith Iræneus) *who keep the doctrine of the Apostles.* This succession he calls *the principall succession.* So *Ambrose, They do not succeed Peter* (saith he) *who have not the faith of* Peter.

Oportet adhærere his, qui Apostolorum doctrinam custodiunt. Iren. l. 4. c. 44. & c. 43. he calls this *principalem successionem.*

Non habent Petri hæriditatem, qui fidem Petri non habent. Ambros. *de penit.* l. 1. c. 6.

In eadem fide conspirantes, non minus Apostolica deputantur pro consanguinitate doctrinæ. Tertul. *de* Præscript. c. 32.

And *Tertullian* speaking of Churches planted since the Apostles times, saith that *they agreeing in the same faith, are neverthelesse accounted to be Apostolicall for the consanguinity of Doctrine.*

3. Amplitude.

3. They of the Church of Rome do also make amplitude and largenesse of extent a note to discern the Church by. But this is no true note of the Church; for errour and heresie may so prevail as to have more professors and abettors then the truth. In the time of *Ahab*, for one true Prophet *Micaiah*, there were four hundred false Prophets 1 *King.* 22. 6. &c. And *Eliah* complained unto God saying, *The children of* Israel *have forsaken thy Covenant, the own down thine altars, and slain thy Prophets with the sword, and I, even I only am left, and they seek my life also,* 1 King. 19. 14. So in the time of our Saviour the history of the Gospell shews how few in comparison did embrace the truth, when it vvas preached unto them. *He came unto his own, and his own received him not,* Joh. 1. 11. So some few hundred years after Christ, the Sect of the Arians grew so great, that (as *Hierome* expresseth it) *the world did groan and wonder*

Ingemuit orbis, & Arrianum se esse miratur est. Hieron. *advers.* Luciferian.

wonder to see it self become an Arrian. And in after-Ages what marvell if Antichrist did so inlarge his dominion, S. *John* having foretold that so it should be? *All the world* (saith he) *wandred after the beast*, Revel. 13.3. And he tells us, that the Angell interpreting unto him the mystery of the whore sitting upon many waters, said thus, *The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and Nations, and tongues*, Revel. 17.15.

4. Our Romish adversaries amongst other notes of the Church do much stand upon this, that the members of the Church be united together under one head, *viz.* the Pope. But we have not so learned Christ, we know and acknowledge him and him only to be the head of the Church. So the Scripture plainly termeth him, *Ephes.* 5.23. *Col.* 1. 18. But of any other head of the Church besides Christ, we find nothing.

4. Union with and subjection to the Pope as Head of the Church. See *B. Mortons* Book entituled the *Grand Impostor*.

5. Miracles also are made one note whereby the Church is to be discerned. But though miracles were requisite in the first planting of the Church *Mar.* 16.20. Yet now it is otherwise. Yea the Scripture hath taught us to suspect those that shall pretend miracles, shewing that this shall be the guise of false teachers, and of Antichrist himself. *There shall arise false Christs, and false Prophets, and shal shew great signs and wonders, &c.* Mat. 24. 24. *Whose coming is after the working of Satan, with all power and signs, and lying wonders*, 2 Thes. 2. 9. *And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; And deceiveth them that dwell on the earth, by the means of*

5. Miracles

Ecclesiam suam demonstrent, si possunt, non in sermonibus & rumoribus Afrorum, non in conciliis Episcoporum suorum, non in literis quorumlibet disputatorum, non in signis & prodigiis fallacibus, quia etiam contra ista verbo Domini præparati & cauti redditi sumus, sed in præscripto legis, in prædictis Prophetarum, in Psalmorum cantibus, in ipsius Pastoris vocibus, in Evangelistarum prædicationibus & laboribus, hoc est, in omnibus Canonicis sanctorum librorum authoritatibus, Aug. de Unit. Eccles. c. 16.

Ne dicat, quia illa & illa mirabilia fecit Donatus, *vel* Pontius, *vel quilibet alius.* —— *Removeantur ista vel figmenta mendacium hominum, vel portenta fallacium spirituum. Aut enim non sunt vera, quæ dicuntur, aut si hæreticorum aliqua mira facta sunt, magis cavere debemus, quod cum dixisset Dominus futuros esse fallaces qui nonnulla signa faciendo etiam Electos, si fieri posset, fallerent, adjecit vehementer commendans, & ait, Ecce prædixi vobis.* Aug. Ibid.

those miracles, &c. Revel. 13. 13, 14. Excellent is that of of *Austine* concerning the Donatists, *Let them demonstrate their Church, if they can, not in the speeches and rumours of the Africans, not in the Councells of their Bishops, not in the writings of any disputers, not in lying signs and wonders; for against them we are prepared and made cautious by the Lords owne word, but in the prescript of the Law, in the Predictions of the Prophets, in the songs of the Psalms, in the words of the Shepherd himself, in the preachings and labours of the Evangelists, that is, in all the Canonicall authorities of the holy books,* or the Bible. And again, *Let him not say,* Donatus, *or* Pontius, *or any other did such and such wonders.* --- *Let such things be waved, which are but either meer fictions of lying men, or els strange acts of deceiving spirits. For either those things that are reported, are not true, or if any wonders be done by heretikes, we ought so much the more to beware of them, in that when the Lord had said, that there should be deceivers, who*

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by doing wonders should deceive, if it were possible, even the Elect: so let us know that this is a fair warning, he added, saying, Behold I have foretold you.

Divers other marks of the Church doth *Bellarmine* insist upon, but it is not worth the while to trouble our selves about them. These already mentioned are they which our adversaries of *Rome* do make chief account of; and therefore I passe from the notes assigned by Papists, to those which are assigned by others.

The thirtieth

SERMON

SOme there be who are averſe from, and adverſe to them of the Romiſh Church, but they run into extremes on the other hand: And for the notes of the Church, which they mainly inſiſt upon, they ſeem to be theſe.

Notes of the Church aſſigned by Separatiſts or Semi-ſeparatiſts.

1. Holineſſe of Church-members. *Ainſw.* againſt *Bern.* p. 60

1. Holineſſe of ſuch as profeſſe themſelves, and are admitted to be members of the Church; for want of ſuch holineſſe in Church-members, as they conceive requiſite to the conſtituting of a Church, ſome will not acknowledge us to be a Church, but with-draw and ſeparate from us as no Church, or a falſe Church, ſuch as they may not hold communion with: *What manner of people* [ſaith M. *Ainſworth*, a Separatiſt] *is joyned together in your Church? Are there not all ſorts of prophane, wicked, and irreligious perſons, as well as religious, and men of better life? And where find you in the Scriptures ſuch matter for Gods houſe? --- The Apoſtle* * *never ſaid to any prophane or confuſed people, ye are Gods husbandry, ye are Gods building.--- To be ſeparated from the unbelievers, and to be joyned together unto a holy communion and Church is needfull unto ſalvation: This is neither*

* Yet compare 1 Cor. 3. 9. with 1 Cor. 11. 17, 18, 20, 21. & 15. 12. Ibid. p. 74. & 75.

taught

taught nor practised in your Assemblies, &c. By these and such like passages it appears, that they make it a necessary mark of a true Church, such as we may joyne our selves unto, to be so holy and so pure, as to have no open and notorious transgressors in it. But how holinesse belongs unto the Church, I have * heretofore shewed, that so as that all who are indeed of the Church, are indeed holy; and all who are of the Church by profession, are by profession holy, and ought to be so indeed; and that a visible Church though it hath many in it that are not holy, far more then that are holy, yet it is called holy, being denominated not from the greater, but from the better part. This also I willingly grant, that scandalous persons ought to be admonished and censured, and if the case so require, excommunicated and cast out of the Church untill they shew themselves penitent; *Warne them that are unruly*, 1 Thes. 5. 14. *If any obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed*, 2 Thes. 2. 14. *Put away from among your selves that wicked person*, 1 Cor. 5. 13. *Sufficient to such a man is this punishment, which was inflicted of many*, 2 Cor. 2. 6. But all this notwithstanding, it followes not that it is no true Church, wherewith it is lawfull to communicate, if such Discipline either be not established, or not executed in it, but such are tolerated as are not meet to be members of it. For we find that in all times the Church hath been so infected and polluted, as to have corrupt and rotten members, not only close hypocrites, but also openly

* Serm. 28.

profane persons, yet did it not therefore presently cease to be a Church, from which the godly were not to make a separation, although they ought to keep themselves pure from contagion, and in their places and callings to indeavour the reformation of what was amisse in it. *Moses* speaking to all the Congregation of Israel, said, *Thou art a holy people unto the Lord thy God*, Deut. 7. 6. So they all were by profession, but many of them were far from being so indeed. And that *Moses* knew very well, he had frequent and manifest proof of it. He saw how upon every occasion they were murmuring and provoking God, and how when he was but a while absent from them, they fell to open idolatry. As in divers other places, so *Deut.* 9. 6, 7, 8. he dealt plainly with them, and told them of their wickednesse: *Understand therefore* (said he) *that the Lord thy God giveth thee not this good land to possesse it for thy righteousnesse; for thou art a stiffe-necked people. Remember, and forget not how thou provokedst the Lord thy God to wrath in the wildernesse; from the day that thou didst depart out of the Land of Ægypt, untill ye came unto this place, ye have been rebellious against the Lord: Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.* So what is more frequent and usuall with the Prophets, then to complaine of, and cry out against the notorious sins of the Israelites? *They declare their sins as Sodome, they hide them not*, Esa. 3. 9. *They are all adulterers, an assembly of treacherous men: They bend their tongue like their bow for lies*, &c. Jer. 9. 2, 3. Infinite of such

such like passages there are in the writings of the Prophets; yet did they not therefore deny the Jewish Church to be a true Church, to which all ought to joyn, they did neither make themselves, nor exhort others to make separation from it. So in our Saviours time the Evangelicall story shewes how exceeding corrupt it was, yet still Jerusalem is termed the *holy City*, Mat. 4. 5. *the City of the great King*, Mat. 5. 35. And our blessed Saviour did joyn himself to this Church, though not to the corruptions of it; *Ye worship ye know not what*, (said he to the woman of Samaria) *we know what we worship*, John 4. 22. meaning, we Jewes, as it followes, *for salvation is of the Jewes*. See Mr. Hildersham on Joh. 4 22.

Ob. Some perhaps may say, although it were thus in respect of the Jewes, yet it is otherwise in respect of Christians: more holinesse is now required in the time of the Gospell, then was before in the time of the Law.

Ans. I answer: It is true, the light being now more clear, and the means of grace more abundant, we ought to be more holy; *for unto whomsoever much is given, of him shall much be required*, Luk. 12. 48. But nevertheless the writings of the Apostles shew that even Christian Churches in their times were not free from grosse and scandalous offenders, and yet they were still accounted Churches, neither were any required to separate from them: *It hath been declared unto me of you my brethren, by them which are of the house of Cloe, that there are contentions among you. Now this I say, that every one of you saith,*

saith, I am of Paul, and I am of Apollos, and I am of Cephas, and I am of Christ, 1 Cor. 1. 11, 12. Ye are carnall; for whereas there are among you envying, and strife, and divisions, are ye not carnall, and walk as men? 1 Cor. 3. 3. Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it: For there must also be heresies among you, that they which are approved may be made manifest: When ye come together therefore into one place, this is not to eat the Lords Supper; for in eating every one taketh before other his own supper, and one is hungry, and another is drunken. What have ye not houses to eat and drink in? Or, despise ye the Church of God, and shame them that have not? What shall I say unto you? shall I praise you in this? I praise you not. 1 Cor. 11. 17, 18, 19, 20, 21, 22. How say some among you, that there is no resurrection of the dead? 1 Cor. 15. 12. I feare lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; and lest when I come again my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, 2 Cor. 12. 20, 21. By these passages we may see how farre from that purity and holinesse that was requisite, the Corinthians were, and yet the Apostle stiled them the Church of God,

1 Cor. 1. 2.

1 Cor. 1. 2. & 2 Cor. 1. and blessed God for them, 1 Cor. 1. 4. so far was he from admonishing any to separate from them, notwithstanding the errours and disorders that were among them. So it appears by the second and third Chapters of the *Revelation*, how corrupt and unsound the Churches of *Asia* there spoken of, were both in doctrine and manners, yet still Christ accounted them Churches, and only exhorted them to repent and amend, otherwise threatning to powre his wrath upon them, he never taxed any for abiding in them, so that they did not joyn in those corruptions.

Ob. Some may object that of the Apostle, *Come out from among them, and be ye separate*, 2 Cor. 6. 17.

Answ. But it was not the Apostles meaning, that Christians should separate from a Church, wherein are found wicked persons, as if it were not lawful to joyn with such in the use of Gods Ordinances, for then we should not know where to find a Church, upon each to joyn our selves unto, and the whole tenour both of the old and new Testament is against such separation: but the meaning is, that Christians must separate from all wicked ones so as not to joyn with them in their sign, and so. So immediately there is follows, *touch not the unclean thing*, that is, do not joyn with others in their pollutions. So Ephes. 5. 6. *Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them*, viz. in those things, for which the wrath of God cometh upon them. & v. 11. *Have no fellowship with*

with the unfruitfull works of darkness, but reprove them rather.

Thus then by Scripture the case is clear, that such holinesse of Church-members as some stand upon, is not essentiall to the Church, nor any necessary mark of it. And in this all our famous Protestant Divines (that I know) agree. I will only cite one, who for his worth and excellency may be in stead of all, viz. *Calvin the Anabaptists* (saith he) *say, that wheresoever evill persons are not excluded from communion, there a Christian doth pollute himself, if he communicate. We on the otherside say, that a Christian ought to be grieved, when he sees the Holy Supper polluted by the wicked, that are admitted unto it; and that he ought to indeavor what he can, that it may not be so polluted. But if it be, yet he may not deprive himself of the Sacrament, and withdraw himself from communion, but must rather persist in this resolution, so long as he abides there, together with others, to worship God, hear the word, and receive the Sacrament of the Lords Supper.* Much more he hath to this purpose, alledging many places both of the old and new Testament for proof of it.

Anabaptistæ aiunt, ubicunque mali non excluduntur à communione, illic Christianum communicando sese polluere. Nos è contrà dicimus, Christianum mæstitia affici debere, cum sacrosanctam cœnam pollui videt ab iniquis & improbis, qui ad eam admittuntur, & curare quantum in ipso est, ne id fiat, quod si fiat ipse tamen sese privare cœna, & à communione subducere non licere, debere potius in eo persistere, ut quamdiu in eo loco agit, cum cæteris Deum adoret, verbum audiat, cœnamque recipiat. Calvin. Instruct. advers. Anabaptist. vide Ibid. *plura.*

2. Church Covenant.

2. Another note of the Church which some much stand upon, is a Church-Covenant, *viz.* an expresse Covenant, which all the members of the Church

Church must enter into, whereby they expressely and formally bind themselves to the performing such duties as they conceive to be required of them. This some make so necessary, as if there could be no true and rightly constituted visible Church without it. They will not admit any to the Lords Table, though they cannot but judge them such as have reall union and communion with Christ, neither will they admit their children to Baptism, except it appear that by such a Covenant they are in Church-fellowship, or members of a Church, that is, gathered together by such a Covenant. But so far as I can see, the Scripture no where shews us, that such a Covenant is requisite. I grant, that in some case, upon speciall occasion it may be meet for the members of a Church to Covenant together about those things that concern them, *viz.* for the reforming, or preserving of the Church from grosse corruptions that have got, or are likely to get into it. Thus *Asa* and the people of Judah entred into a Covenant, as we read, 2 *Chron*, 15. But ordinarily such a Covenant is not necessary. We read of many Churches planted by the Apostles, yet of no such Covenant: only we find that the members of the Church were admitted into it by Baptism, by which all do vertually Covenant one with another. *Then they that gladly received the word, were baptized, and the same day there were added unto them about three thousand souls. And they continued stedfast in the Apostles doctrine, and fellowship, and breaking of bread and prayers,* Act. 2. 41, 42. *For by one spirit are we all baptized into one body,* 1 Cor. 12. 13. *There is*

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one body, and one spirit, &c. one Lord, one faith, one baptisme. Ephes. 4. 4, 5.

True notes of the Church.

Having hitherto spoken of those notes of the Church, which the Papists and others do erroneously assign, I come now to the true notes of it: and they are these.

1. The second preaching of the word.

1. The sound preaching of the word: this is a principall note whereby the Church is to be discerned. For 1. The word is that whereby the members of the Church are begotten: *Being born again, not of corruptible seed, but incorruptible, by the word of God,* 1 Pet. 1. 23. *Then they that gladly received his word were baptized,* Act. 2. 41. *and* (so) *by the preaching of the word, the Lord added to the Church daily such as should be saved* v. 47.

2. The word is that whereby the members of the Church are nourished. *As new born babes, desire the sincere milk of the word, that ye may grow thereby,* 1 Pet. 2. 2. *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, &c.* Ephes. 4. 11. 12. *And now brethren I commend you to God, and to the word of his grace, which is able to build you up, &c.* Act. 20. 32.

3. The ministery of the word being taken away, the Church ceaseth. *I will remove thy candlestick out of his place, except thou repent,* Revel. 2. 5. As if he should say, I will dischurch thee, I will make thee cease to be a Church, *viz.* by taking away the word and ministry. For in that respect Churches are called candlesticks, *Revel.* 1. 20. because they

hold

hold forth the light of Gods word by the ministry and dispensation of it.

A false and corrupt Church is known by false and corrupt doctrine. Therefore on the other side a true and sound Church is known by true and sound doctrine. True it is, false doctrine may get into a true Church, and through the prevalency of false teachers may bear sway in it, but if it come to prevail so far, as that all must either subscribe to it (as in the Church of Rome) or els they can have no communion with it, then it ceaseth to be a true Church, I mean, such as wherein it is lawfull to abide, but there is a necessity of making separation from it: *Come out of her my people, that ye be not partakers of her sins*, &c. Rev. 18.4. and so far forth as any Church is infected with false doctrine, so far forth it degenerateth into a false Church. *I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel*, Gal. 1.6. *I am afraid of you, lest I have bestowed on you labour in vain*, Gal. 4.11. the Apostle feared least by that corruption of doctrine that was in the Churches of *Galatia*, they would quite be dissolved and come to nothing. And Christ speaking to the Angell (or Pastor) of the Church in Pergamus, in the name of the whole Church, saith thus; *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or els I will come unto thee quickly*, &c. Revel. 2.14, 15, 16.

2. Ano-

2. The right administration of the Sacraments.

2. Another true note of the Church is, The right administration of the Sacraments: When Christ sent his Apostles to gather his Church, he commanded them, as to preach, so also to baptize; Mat. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*: That of the Apostle 1 *Cor.* 1. 17. *Christ sent me not to baptize, but to preach the Gospel*, is not to be taken simply and absolutely, that the Apostle was not at all sent to baptize; for, no doubt he had the same Commission as the other Apostles had; and besides, he there testifieth, that he did baptize some, though not many, v. 14. & 16. whereas if Christ had not sent him to baptize, he might not have baptized any. It is therefore spoken comparatively, like that, *Receive instruction, and not silver*, Prov. 8. 10. that is, rather then silver: and that, *I desired mercy, and not sacrifice*, Hos. 6. 6. that is, rather then sacrifice: So here *Christ sent me not to baptize, but to preach the Gospell*, that is, not so much to baptize as to preach the Gospell. But though in that Commission *Mat.* 28. 19. onely Baptisme is expressed as being the Sacrament of initiation, that whereby we solemnly enter into the Church, yet there is also the Sacrament of the Lords Supper, which is to be administred in, and celebrated by the Church: See 1 *Cor.* 11. 23. &c. These Sacraments as they are seals of the Covenant which God hath made with his Church, so are they badges and cognizances whereby the Church is knowne and discerned; *For by one Spirit we are all baptized into one body, whether we be*

Jewes

Jewes, or Gentiles, whether bond or free, and have been all made to drink into one Spirit, 1 Cor. 12.13. As these Sacraments are more or lesse purely administred, so the Church is more or lesse pure.

3. A mutuall connexion and due order of the parts and members of the Church, this is also a note and mark of it: As in a naturall body the parts and members are united together, and fitly ordered: so is it in the mysticall body, the Church.

3. A mutuall connexion and due order of the parts and members of the Church.

1. There must be union and connexion of the parts and members: *Let us not forsake the assembling of our selves together, as the manner of some is.* Heb. 10.25. *Mark those that cause divisions, &c.* Rom. 16.17.

And secondly, there must also be order, a due order and disposition of the parts, some to teach and govern, some to be taught and governed; *Are all Apostles? are all Prophets? are all Teachers?* 1 Cor. 12.29. Not all, but some; *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers,* Eph. 4. 11. *Take heed to your selves, and to the flock over which the Holy Ghost hath made you overseers, &c.* Acts 20. 28. *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, &c.* 1 Thes. 5. 12. *Obey them that have the rule over you, and submit your selves, for they watch for your souls, &c.* Heb. 13.1.

Some may take in Discipline as a note of the Church, but I thinke it not properly a note of it, because it is not of the being, but only of the well

well-being of the Church: As a hedge or wall is to a garden, so is Discipline to the Church; requisite and needfull is it for the preservation of the Church in purity both of Doctrine and Manners, and where it is long wanting the Church will be apt to grow very corrupt, yet it is not of such necessity, but that the Church may subsist without it; neither may we for want of Discipline conclude that it is no Church, or not such as wherin we may continue, but must needs separate from it: For in our Saviours time what Discipline was in the Jewish Church, whenas they that confessed him were cast out of the Synagogue? *Joh.*9.22.& 34.

THE

The one and thirtieth

SERMON.

HAving treated sufficiently of the name and nature, the distinctions and notes of the Church, I come to the point, which these words [*Upon this Rock I will build my Church, and the gates of hell shall not prevail against it*] afford unto us, and that is this:

That the Church is so strongly built, that no adverse power whatsoever can prevaile against it. *Doct.*

This our Saviour plainly and expresly testifies here in the Text; so *David* speaking of the Church, saith, *God will establish it for ever*, Psal. 48.8.

The strength and stability of the Church may yet further appear,

1. By Gods promises made unto it; *I the Lord do keep it, I will water it every moment, lest any hurt it I will keep it night and day*, Esa. 27. 3. *No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, shalt thou condemn*, Esa. 54. 17. *For I, saith the Lord, will be a wall of fire round about her, and will be the glory in the midst of her*, Zach. 2. 5. In such places of Scripture as wherein God

doth threaten to afflict and punish his Church, yet ſtill he mitigates the ſharpneſſe of his threatnings with ſweet promiſes, that he will not utterly deſtroy it, *Eſa.* 10. 6. God ſaith that he would ſend the Aſſyrian againſt an hypocriticall Nation, and againſt the people of his wrath, (ſo he called the Jewiſh Nation and people, which was then his Church) and would give him a charge to take the ſpoile, and to take the prey, and to tread them downe like the mire of the ſtreets. But leſt any ſhould think that the Church ſhould quite be deſtroyed, it followes v. 20. & 21. *And it ſhall come to paſſe in that day, that the remnant of Iſrael and ſuch as are eſcaped of the houſe of* Jacob, *ſhall no more again ſtay upon him that ſmote them, but ſhall ſtay upon the Lord, the holy one of Iſrael, in truth: The remnant ſhall return, even the remnant of* Jacob *unto the mighty God.* And againe, v. 24. & 25. *Therefore thus ſaith the Lord God of Hoſts, O my people that dwelleſt in Sion, be not afraid of the Aſſyrian; he ſhall ſmite thee with the rod, and ſhall lift up his ſtaffe againſt thee after the manner of Ægypt: For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.* Though God be provoked againſt his Church, and ſmite it ſore, yet his anger ſhall ceaſe in the deſtruction, not of his Church, but of the adverſaries of it: So *Eſa.* 17. 4. the Lord threatneth, ſaying, *And in that day it ſhall come to paſſe, that the glory of* Jacob *ſhall be made thin, and the fatneſſe of his fleſh ſhall wax lean*; but v. 6. he addes, *Yet gleaning grapes ſhall be left in it, as the ſhaking of an olive tree, two or three berries in the*

top

top of the uttermoſt bough, four or five in the outmoſt fruitfull branches thereof, ſaith the Lord God of Iſrael. And Iſai. 24.13. Having ſaid that there ſhould be deſolation and deſtruction, to ſhew that yet this ſhould not be utter deſolation, and utter deſtruction, the like promiſe is annexed. *When thus it ſhall be in the midſt of the Land among the people, there ſhall be as the ſhaking of an Olivetree, and as the gleaning grapes when the vintage is done,* So Jer. 3. 14. *Turn, O back-ſliding children, ſaith the Lord, for I am married unto you, and I wil take you one of a City, and two of a Family, and I wil bring you to Sion,* & Jer. 46. 28. *Fear not thou, ô Iacob my ſervant, ſaith the Lord; for I am with thee, for I wil make a full end of all the Nations whither I have driven thee, but wil not make a full end of thee; but correct thee in meaſure, yet will I not leave thee wholly unpuniſhed.* Ezek. 6. 8. The Lord having before threatned to inflict ſore plagues and puniſhments, adds, *Yet wil I leave a remnant, that you may have ſome that ſhall eſcape the ſword among the Nations, when ye ſhall be ſcattered thorough the Countries,* And Ezek. 14. 22. Although he threatned to ſend his four ſore judgments upon Jeruſalem, the ſword, and the famin, and the noiſom beaſt, and the peſtilence, to cut off from it man and beaſt, *Yet behold* (ſaith he) *therein ſhall be left a remnant that ſhall be brought forth,* &c.

See the margent and *De Dieu* upon *Exod.* 34. 6. 7.

Thus Gods promiſes to his Church ſhew that no adverſe power ſhall prevail againſt it, *viz.* ſo as utterly to overthrow it.

2. The ſame alſo may appear by Gods providence towards it: as he hath promiſed, ſo he hath performed,

formed, as the ſtory of the Church in all ages doth make manifeſt. *He hath remembred his Covenant for ever, the word which he commanded to a thouſand generations. Which Covenant he made with* Abraham, *and his Oath unto* Iſaac: *And confirmed the ſame unto* Jacob *for a Law, and to* Iſrael *for an everlaſting Covenant, ſaying, unto thee will I give the Land of Canaan, the lot of your inheritance. When they were but few men in number, yea very few, and ſtrangers in it. When they went from one Nation to another, from one Kingdome to another people; He ſuffered no man to do them wrong, but reproved Kings for their ſakes, ſaying, Touch not mine anointed, & do my Prophets no harm,* Pſal. 105. 8, 9, 10, 11, 12, 13, 14, 15.

The Church hath been much and often perſecuted by her adverſaries, yet it hath been preſerved; maugre all their malice & fury againſt it, they were not able to deſtroy it. *Many a time have they afflicted me from my youth, may* Iſrael *now ſay; many time have they afflicted me from my youth, but they have not prevailed againſt me: the plowers plowed upon my back, & made long their furrows. The Lord is righteous, he hath cut aſunder the coards of the wicked,* Pſal. 129. 1, 2, 3, 4. *Pharoah* and the Egyptians did wickedly conſpire againſt the people of God, and did cruelly oppreſſe them, yet could they not prevail againſt them. The Church was but as that buſh that *Moſes* ſaw, all on fire, yet not conſumed, *Exod.* 3. 3. God was in the buſh, he was in his Church, he preſerved it, and with a ſtrong hand and an out-ſtretched arm he did deliver it. Afterward the people of God were many a time grievouſly afflicted in Canaan, by Moabites, Ammonites

nites, Philistines and others, yet stil God did raise them up one or other to deliver them, as is recorded in the book of Judges. I will only cite one place to this purpose, *viz.* that *Judg.* 2. 14, 15, 16. *And the anger of the Lord waxed hot against Israel* (because of their sins mentioned in the verses immediately going before) *and he delivered them into the hands of spoilers, that spoiled them, and he sold them into the hands of their enemies round about, so that they could no longer stand before their enemies. Whithersoever they went out the hand of the Lord was against them for evill, as the Lord had said, and as the Lord had sworn unto them, and they were greatly distressed. Nevertheless the Lord raised up Judges, which delivered them out of the hand of those that spoiled them.* After the time of the Judges, when in the daies of *Eliah* the Saints and servants of God were so persecuted by *Ahab* and *Jezebel*, that *Eliah* thought they were all destroyed, and none left besides himself, God let him know that it was otherwise then he supposed, *Yet I have left me seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth which hath not kissed him,* 1 King. 19. 18. After this also when the ten Tribes were carried away captive into *Assyria*, as is related, 2 *King.* 17. besides many particular persons that remained of those Tribes, there remained still the Tribes of *Judah* and *Benjamin*. Its said indeed, 2 *King.* 17. 18. *There was none left but the Tribe of* Judah *only*; but *Benjamin* is comprehended in *Iudah*. So it's said, 1 King. 12. 20. that when the Kingdom was divided in the reign of *Rehoboam*. *There was none that followed the house*

of David, *but the Tribe of Iudah only*. Yet 2 *Chron.* 11. 1. it's said that *Rehoboam* gathered of the house of *Iudah* and *Benjamin*, a hundred and fourscore thousand chosen men, &c. And v. 12. that he had *Iudah* and *Benjamin* on his side. After this again when *Iudah* and *Benjamin* were carried away into Babylon, yet besides that some still remained in the Land, *Ier.* 40. 6. God caused the rest to return after seventy years, 2 *Chron.* 36. 22, 23. *Ezr.* 1. 1. &c. After all this, when that misery came upon Jerusalem, which our Saviour foretold, *Luk.* 19. 41. *&c.* besides that God did reserve unto himself some among the Jews, *a remnant according to the Election of grace*, as the Apostle calls them, *Rom.* 11. 5. God in stead of the Jews that were rejected, took in the Gentiles, so that the Church was so far from being destroyed, that it was exceedingly amplified and inlarged. The fall of the Jews was the riches of the world, and the diminishing of them the riches of the Gentiles, as the Apostle saies, *Rom.* 11. 12. Thus far the history of the Scripture doth lead us; and Ecclesiasticall history yet further tells us, that the Christian Church was under fierce and fiery persecution for a matter of 300. years after Christ, but though infinite numbers were slain, yet still many remained, yea their very sufferings were a means to make them increase and multiply the more. As it is said of the Israelites in Egypt, that the more they were afflicted, the more they multiplied and grew, *Exod.* 1. 12, So was it with the Christians, in those primitive times, whence arose that saying, *The blood of the Martyrs is the seed of the Church*. Thus likewise

Sanguis martyrum semen Ecclesiæ. Semen est sanguis Christianorum. Tertul. Apolog.

wise in after ages Antichrist under a pretence of being Christs vicar, and head of the Church, making great havock in the Cuurch, yet was never able to destroy it, but it hath subsisted still and continued unto this day, and so will continue as long as the world continues, yea when the world is destroyed, yet the Church shall continue still, even for ever and ever. *Come out of her, my people,* saith the Lord speaking of mysticall and Antichristian Babylon, *Revel.* 18.4. Which shews that God would have a people even in Babylon, even under the tyranny of Antichrist, and would in his good time bring them out of Babylon from under Antichristian tyranny, as he hath in these last ages done in great measure, and will at length do in full measure, as the Book of the Revelation sufficiently testifieth.

Reasons why no adverse power can prevaile against the Church to destroy it.

The reasons why the Church cannot so be prevailed against, as to be destroyed, are reducible to these two heads, God is able to preserve the Church, and he will preserve it.

1. God is able to preserve the Church: the Apostle argueth from Gods power, and thence proveth the stability of a particular member of the Church, though a weak member. *Yea, he shall be holden up, for God is able to make him stand,* So our [illegible] our from hence likewise sheweth the certainty of the perseverance & salvation of the whole Church, and all the members of it. *My sheep hear my voice, and I know them, and they follow me. And I give unto them eternall life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater then all, and*

no

and no man is able to pluck them out of my Fathers hand, I and my Father are one, Joh. 10. 27, 28, 29, 30.

2. God will preserve his Church, and that in divers respects.

1. In respect of the relation that is betwixt him and the Church. It is his Church. So Christ who is God blessed for ever, Rom. 9. 5. calls it in the Text, *my Church*, and 1 Tim. 3. 15. it is called *the Church of the living God*. In the same place it is called, *the house of God*. And Psal. 48. 8. and in other places, *the City of God*. It is his Spouse, *Cant.* 4. 9, 10, 11. his Body, 1 *Cor.* 12. 27. *Ephes.* 1. 23. The Church having such near relation unto God, he will assuredly look to it, and preserve it.

2. In respect of his decree and purpose in predestinating and electing the Church. The Apostle having spoken of some, whose faith was overthrown, adds, *Nevertheless, the foundation of God standeth sure, the Lord knoweth who are his*, 2 Tim. 2. 20. *Many are called but few are chosen*, Mat. 22. 12. But they that are chosen are sure to be saved. *Fear not little flock, it is your Fathers pleasure to give you the Kingdome*, Luk. 12. 32. *Come ye blessed of my Father, inherit ye the Kingdom prepared for you from the foundation of the world*, Mat. 25. 34. *Moreover whom he did predestinate, them he also called*, viz. *according to his purpose*, v. 28. *and whom he called*, [viz. in that manner] *them he also justified, and whom he justified, them he also glorified*, Rom. 8. 30.

3. In respect of the price that he hath purchased his Church with. *Take heed, &c. to feed the Church of God, which he hath purchased with his own blood,*

blood, Act. 20.28. He that hath paid so dear for a thing, as God hath for the Church, will not loose it, if he can keep it.

4. In respect of the Seal that he hath set upon his Church, and the earnest which he hath given unto it, even his holy Spirit. Men seal things which they would have preserved and kept safe, and by giving earnest they make a bargain. So God hath sealed his Church by his spirit, and hath given it the earnest of his spirit. *Who hath also sealed us, and given the earnest of the spirit in our hearts*, 2 Cor. 1.22. *In whom also after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, &c.* Ephes. 1. 13, 14. *And grieve not the Holy spirit of God, whereby you are sealed unto the day of redemption*, Ephes. 4.30.

5. In respect of the great affection that he bears towards the Church. *Remember me O Lord, with the favour that thou beareſt to thy people; O visit me with thy salvation*, Psal. 106.4. That intimates that God doth bear a singular favour to his people, and so will visit them with his salvation. *His soul was grieved for the miseries of Israel*, Judg. 10.16. *In all their affliction he was afflicted, and the Angell of his presence saved them; in his love, and in his pity he redeemed them*, &c. Isai. 63.9. *He that toucheth you, toucheth the apple of his eye*, Zach. 2.8. These expressions are used to shew how dear Gods Church is unto him.

6. In respect of his Covenant, which he hath made with his Church, and by which he hath ingaged himself unto it. *I entred into Covenant with thee,*

thee, and thou becameſt mine, Ezek. 16. 8. *But now thus ſaith the Lord, that created thee O* Jacob, *and he that formed thee O* Iſrael, *Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine*[viz. by Covenant, and what then?]*When thou paſſeſt thorough the waters, I will be with thee, and thorough the rivers, they ſhall not overflow thee: When thou walkeſt thorough the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee. For I am the Lord thy God, the Holy one of Iſrael thy Saviour*, Iſai. 43. 1, 2, 3. The people of God being in diſtreſſe, cry unto him, and plead with him thus, *Not unto us O Lord, not unto us, but unto thy Name give the praiſe, for thy mercy and thy truths ſake*, Pſal. 115. 1. Gods mercy moved him to make the Covenant, both his mercy and his truth will move him to keep the Covenant. *He will ever be mindfull of his Covenant*, Pſal. 111. 5. *My Covenant will I not break*, &c. Pſal. 89. 34. Therefore alſo *Jeremy* in a time of calamity and miſery prayed unto God, ſaying, *Remember, break not thy Covenant with us*, Jer. 14. 21.

7. In reſpect of his glory, which is concerned in the preſervation of his Church, and in the eſtabliſhment of it. *This people have I formed for my ſelfe, they ſhall ſhew forth my praiſe*, Iſai. 43. 21. So v. 7. *I have created him for my glory*, &c. The moſt of the world diſhonour God, and blaſpheme his Name, but God hath, and will have a people, that ſhall honour him, and give him the glory due unto his Name. It's ſaid, *Pſal.* 22. 3. That God inhabits the praiſes of Iſrael. And both to provoke his people the more to praiſe him, and alſo that his enemies

enemies may have leſſe occaſion to blaſpheme, though he afflict his people, and ſuffer their enemies a while to tyrannize over them, yet his eye is ſtill upon them, he hath a care of them, and in due time will deliver them. *For my Names ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off*, Iſai. 48.9. And v.11. *For mine own ſake, even for mine own ſake will I do it, for how ſhould my name be polluted?* (viz. if his Church ſhould be deſtroyed) *and I will not give my glory unto another.* See alſo *Ezek.* 36.20,21, 23. Therefore the people of God make uſe of this as a moſt ſtrong argument, whereby to prevaile with God, *Help us O God of our ſalvation for the glory of thy Name, and deliver us, and purge away our ſins for thy Names ſake. Wherefore ſhould the Heathen ſay, where is now their God? Let him be known among the Heathen in our ſight*, &c. Pſal. 79. 9,10. And v.13. *So we thy people, and ſheep of thy Paſture, will give thee thanks for ever, we will ſhew forth thy praiſe to all generations*, So Jer. 14. 7. *O Lord, though our iniquities teſtifie againſt us, do it for thy Names ſake.* And v. 21. *Do not abhor us for thy Names ſake.*

Uſe 1. This then ſerves to convince the adverſaries and oppoſers of Gods Church and people, it ſerves to let them ſee how vain their enterprize and attempt is in ſo ſetting themſelves againſt the Church and people of God as they do. *Come* (ſay they) *let us cut them off from being a Nation, that the name of Iſrael may be no more in remembrance.* Pſal. 83.4. But they do but *imagine a vain thing*, Pſal. 2.1. a thing that they are never able to effect.

effect. *He that ſitteth in heaven ſhall laugh them to ſcorn, the moſt High ſhal have them in derision.* Pſal. 2.4. If they be able to do any thing againſt the Church, it is but as they are *the rod of Gods anger*, as he calls the Aſſyrian, Iſai. 10.5. as the inſtruments that he doth make uſe of for the correcting of his people. *They mean not ſo, neither doth their heart think ſo, but it is in their heart to deſtroy, and to cut off, &c.* Iſai. 10.7. *But ſhal the axe boaſt it ſelf againſt him that heweth therewith? or ſhal the ſaw magnifie it ſelfe againſt him that ſhaketh it? as if the rod ſhould ſhake it ſelfe againſt them that lift it up; or as if the ſtaff ſhould lift up it ſelf, as if it were no wood*, Iſai. 10.15. In fighting againſt the Church they do but θεομαχεῖν, *fight againſt God*, Act. 5. 39. And doe they think to overcome in this fight? *Keep not thou ſilence O God, hold not thy peace, and be not ſtill O God, for lo thine enemies* (ſo he calls the enemies of Gods Church) *make a tumult, and they that hate thee have lift up their head. They have taken crafty counſell againſt thy people, and conſulted againſt thy hidden ones*, Pſal. 83. 1, 2, 3. Their machinations and devices againſt Gods people are againſt God himſelf, as it follows there, v. 5. *they are confederate againſt thee*, So Pſal. 21. 11. *They intended evill againſt thee, they imagined a miſchievous device, which they are not able to perform.* Becauſe it was againſt God, therefore they were not able to perform it. Saul, Saul, *why perſecuteſt thou me?* ſaid Chriſt from heaven, when *Saul* perſecuted his Church upon earth, Act. 9.4. And v. 5. *I am Ieſus whom thou perſecuteſt, it is hard for thee to kick againſt the pricks.* When a mighty multitude came

came against *Asa*, which he had no power to withstand, he cryed unto God, and used this argument to prevail with him, and to obtain help of him, *Let not man prevail against thee*, 2 Chron. 14.11.

Use. 2. Secondly, this also serves to comfort the mourners in *Sion*, and the members of *Sion*. Though *Sion* (the Church) be never so sore shaken, yet it standeth sure; though it be exposed to never so many and great dangers, yet it shall be preserved. Though the Church be a *little flock*, as it is termed, *Luk.* 12. 32. Yet it hath a great Shepherd. Though the people of God be *as sheep among wolves*, Mat. 10. 16. Yet God who is their Shepherd can and will defend them. *Ye shall be hated of all men for my Names sake*, said Christ to his Disciples, but he adds withall. *But there shall not a hair of your head perish*, Luk. 21. 17, 18. *We are troubled on every side, yet not distressed, we are perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed*, 2 Cor. 4. 8, 9. *He hath said, I will never leave thee, nor forsake thee, so that we may boldly say, The Lord is my helper, I will not fear what man can do unto me*, Heb. 13. 5, 6.

Ob. Some may say, But many members of the Church are oft prevailed against and destroyed.

Answ. I answer, 1. None can do any thing to any member of the Church further then God is pleased to permit; otherwise the devill could not so much as touch *Iob*, as the story witnesseth, *Iob.* 1. & 2.

2. God suffers none to do any thing to any member of the Church but for their good. *All things*

things work together for the good of those that love God, that are called according to his purpose, Rom. 8. 28. The Saints and servants of God do then indeed overcome when they seem to be overcome, and when their condition seems most calamitous and miserable, then is it indeed most glorious and happy. *In all these things we are more then Conquerours, thorough him that loved us*; Rom. 8. 37.

Hâc tempestate omnis ferè sacro Martyrum cruore orbis infectus est. ——Nullis unquam bellis mundus magis exhaustus est, neque majori unquam triumpho vicimus, quam cum decem armorum stragibus vinci non potuimus. Sulpit.

Vse. 3. Thirdly and lastly, This may serve to admonish those that are without, to come in, that they may be no more *strangers and forreiners, but fellow-Citizens with the Saints, and of the houshold of God,* Ephes. 2. 19. As the condition of those that are in the Church, is most safe, so theirs that are out of the Church, if they so continue, is most miserable. As *Noah* and all that were in the Ark were preserved from the flood, but all they that were out of it were drowned. So shall all that are in the Church, truly in it, so in it as to be of it, be saved, but all that are out of it shall perish. *The Lord added to the Church daily such as should be saved,* Act. 2. 47. We are all indeed in the visible Church by profession, but that is not enough, we must also be in the invisible Church by a reall union with Christ, being incorpoarated into him by faith, and made members of his body. *And he that saith that he abideth in him, ought himself to walk even as he walked*; 1 Joh. 2. 6. *The foundation of the Lord standeth sure, having this seal, the Lord knoweth who are his: and*

Extra Ecclesiam non est salus.

let

let every one that nameth the name of Christ, depart from iniquity, 2 Tim. 2. 19. Chaffe may be in the floor as well as wheat, and goats in the fold as well as sheep; but Christ *will thoroughly purge his floor, and gather his wheat into the garner, and burn up the chaffe with unquenchable fire*, Mat. 3. 12. *He will divide the sheep from the goats, and will set the sheep on his right hand, and the goats on his left, and will say to the one, Come ye blessed of my Father, inherit you the Kingdom, &c. But to the other, Depart from me ye cursed into everlasting fire, &c.* Mat. 25. 32, 33, 34, 41. Let us therefore have a care, and make sure, that we be wheat and not chaffe, sheep and not goats; let us have a care that we be indeed built upon the Rock, the sure foundation, Christ Jesus, and then whatsoever happen, we are safe, the gates of hell shall not prevail against us.

The two and thirtieth

SERMON.

1 JOH. 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.*

IN the Apostles Creed (as it is called) after the Article concerning the Church, followes the Article of the Communion of Saints. Indeed this Article *Calvin* notes to be for the most part omitted by the ancient Writers, and so I find it to be by *Ruffinus* in his Exposition of the Creed; for from the holy Catholike Church he passeth immediately to the forgivenesse of sins. And so *Austine* in his *Enchiridion*, wherein he handleth briefly the Principles of Christian Religion contained

Calv. Instit. l. 4. c. 1. §. 3.

tained in the Creed, takes no notice of this Article; yet it is well and fitly inserted: for the Church being one City, one house, one body, they that belong unto the Church, as the Saints onely do indeed, must needs have communion and fellowship together. And this communion or fellowship *S. John* here speaks of, he shewes those to whom he writes (and in them all Christians) why he instructs them in those heavenly mysteries, about which he writes, *viz.* that they might have fellowship with him & such as he was: *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us.* And moreover he shewes what an excellent fellowship this is, extending it selfe even to God, and the Lord Jesus Christ; *And truly our fellowship is with the Father, and with his Son Jesus Christ.*

Fellowship] Communion and fellowship are termes equivalent: The Greek word which here is rendred *fellowship*, and so *Phil.* 2. 1. is rendred *communion*, 2 Cor. 13. 14. & 1 Cor. 10. 16. κοινωνία.

The Doctrine arising from the Text which I shall insist on, is this: That the Saints have communion and fellowship with God, and with Jesus Christ, and with one another. *Doct.*

By Saints are meant holy men and women, true and reall members of the Church: As for Angells, though they be holy, as they are stiled, *the holy Angells*, Mat. 25. 31. And Jude v. 14. by *Saints* seem to be meant those same holy Angells; yet (as hath been shewed before) the Angells are

not properly of the Church, and so not of the Saints now spoken of, which consist onely of men and women.

And these Saints are partly in heaven, where they are perfect and compleat Saints, so holy as to be *without spot or wrinkle*, Ephes. 5. 27. there are *the spirits of just men made perfect*, Heb. 12. 23. Partly upon earth, where there are true Saints, though incompleat and imperfect, such as have still sin and corruption remaining in them: *For there is not a just man upon earth that doth good, and sinneth not*, Eccles. 7. 20. *If we say that we have no sin, we deceive our selves, and the truth is not in us*, 1 Joh. 1. 8. Some are so simple as to think that there are no Saints but in heaven, whenas the Scripture speaks expressly of *the Saints that are upon the earth*, Psal. 16. 3. And usually where Saints are mentioned in the Scripture, the Saints on earth are meant: As Psal. 34. 9. *O fear the Lord all ye his Saints; for there is no lack to them that fear him.* And Psal. 79. 2. *The flesh of thy Saints* [have they given] *to the beasts of the earth.* And Prov. 2. 8. *He preserveth the way of his Saints.* And 2 Cor. 13. 13. *All the Saints salute you.* And Phil. 4. 22. *All the Saints salute you, chiefly they that are of* Cæsars *household.* So in many other places: Now when we speak of the Communion of Saints, both the Saints in heaven, and the Saints on earth are to be understood; both the one and the other have the communion here spoken of, *viz.* with God, and with Christ, and with one another.

Now the ground of communion is union; first

first therefore, the Saints have union with God, and with Christ, and with one another, and then they have communion with God, and with Christ, and with one another.

1. With God: The Saints in heaven have perfect union with God, and so perfect communion with him. They have a clear sight of God, they see him not (as here) *through a glasse, darkly, but face to face,* 1 Cor. 13. 12. And they have a full fruition of God: *In his presence they have fulnesse of joy, and at his right hand they have pleasures for evermore,* Psal. 16. 11. So they are unceasantly sounding forth *Hallelujahs*, they are continually exercised in praising and magnifying God; *Blessed are they that dwell in thy house, they will be still praising thee.* Psal. 84. 4. This is especially true of those that dwell in Gods upper house, in heaven.

The Saints on earth also have union and communion with God, though not in that perfect manner as they in heaven: The Saints in heaven have union with God by sight, the Saints on earth have only union with God by faith; *For we walk by faith, and not by sight,* 2 Cor. 5. 7. And so the Saints on earth have communion with God by exercising their faith, and shewing forth the fruits of it; by praising God, and praying unto him, and performing such acts of worship and service as he requires of them. *Moses* speaking but of one act of communion which the Saints here have with God, how doth he admire the excellency of it? *For what Nation is there so great, who hath God so nigh unto them, as the*

Lord our God is in all things that we call upon him for? Deut. 4.7. And in respect of that communion which they have with God in the observation of all his Ordinances and injunctions, he addes, v.8. *And what Nation is there so great, that hath Statutes so righteous, as all this Law which I set before you this day?* *David* also speaking of communion with God in his Sanctuary and service, which the Saints on earth have, cries out, *How amiable are thy Tabernacles, O Lord of Hosts! My soule longeth, yea even fainteth for the Courts of the Lord, my heart and my flesh crieth out for the living God,* Psal. 84.1, 2. So Psal. 42.1.2. Most affectionately he expresseth his desire to injoy this communion with God, *As the Hart panteth after the water brooks, so panteth my soul after thee O God: My soule thirsteth for God, for the living God, when shall I come and appear before God!*

2. With Christ: the Saints in heaven have perfect union and communion with him. *Father I will that they whom thou hast given me, be where I am, that they may behold my glory,* Joh. 17.24. *Having a desire to depart and to be with Christ, which is far better,* Phil. 1.23. The Saints on earth also have, though not in that perfection, as they in heaven, union and communion with Christ. For he is the Vine, and they are the branches, *Joh.* 15. 1. &c. He is the Head, and they are the members, *Ephes.* 5. 23, 25. By him they are reconciled unto God, and at peace with him. *Being justified by faith we have peace with God thorough Jesus Christ our Lord. By whom also we have accesse by faith unto this grace,*

wherein

wherein we ſtand, &c. Rom. 5. 1, 2. *And not only ſo, but we alſo joy in God thorough our Lord Jeſus Chriſt, by whom alſo we have now received the atonement*, Rom. 5. 11. Of his fulneſſe they all receive, and grace for grace, *Joh.* 1. 16. By him they have boldneſſe to call upon God, and to make known their requeſts unto him, ſee *Ioh.* 16. 23. By him all their ſervices though weak and imperfect, are accepted of God. *Ye alſo as lively ſtones are built up a ſpirituall houſe, an holy Prieſthood to offer up ſpirituall ſacrifices acceptable unto God thorough Jeſus Chriſt*, 1 Pet. 2. 5.

3. With one another. The Saints, both they in heaven, and they on earth, are all united together in one myſticall body, whereof Chriſt is Head. For it pleaſed God, *to gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him*, Epheſ. 1. 10. They are all knit together by one and the ſame ſpirit. *For by one Spirit are we all baptized into one body, whether we be Jews or Gentils, whether we be bond or free, and have been all made to drink into one Spirit*, 1 Cor. 12. 13. The Apoſtle there ſpeaks of baptizing and drinking, becauſe the Sacraments, Baptiſme and the Lords Supper, are outward tokens and teſtimonies of the union of the Saints, as they are here upon earth; but ſtill he mentions the ſpirit, as that whereby the union is indeed wrought. And as union, ſo communion which flows from union. For as it is in the naturall body, ſo is it alſo in the myſticall, the members being united one to another, have communion one with another, becauſe as the members of the naturall body partake all

of one soul, so the members of the mystical body partake all of one spirit. Because the Saints have *the communion of the Holy Ghost*, 2 Cor. 13. 14. *the fellowship of the spirit*, Phil. 2. 1. therefore they have communion and fellowship one with another.

Now the Saints being some in heaven, and some on earth, there ariseth a fourfold communion or fellowship which the Saints have one with another.

1. There is a communion which the Saints in heaven have one with another. They certainly rejoyce one in anothers happinesse, and praise God one for an other. Here men, and even sometimes good men, through the corruption that is in them, envy one another, as *Aaron* and *Miriam* did *Moses*, Num. 12. 1. But the Saints in heaven are wholly free from this distemper, they are made perfect in love and charity, which envieth not, 1 Cor. 13. 4. *rejoyceth not in iniquity, but rejoyceth in the truth*, v. 6.

2. There is a communion, which the Saints in heaven have with the Saints on earth. They wish them that happinesse which themselves have attained to, and in generall (as we may conceive) pray for them. For though they be not acquainted with the particular estate of the Saints here below, yet in generall they know that as they in heaven are triumphant, so their fellow-members on earth are militant, and therefore charity (as the Apostle saith) never failing, they have a fellow-feeling of their case (so far forth as is consistent with their own happinesse) and a care for them.

1 Cor. 13. 8.

3. There

3. There is a communion which the Saints on earth have with the Saints in heaven. They rejoyce in their happineſſe, praiſe God for them, and follow their faith and converſation, that ſo they alſo may partake of the ſame happineſſe with them. Thus far forth the Scripture doth warrant our Communion with the Saints in heaven. *For the memory of the juſt is bleſſed*, Prov. 10. 7. *All generations ſhall call me bleſſed* ſaid the Virgin *Mary*, Luk. 1. 48. And the Apoſtle bids, *Be followers of thoſe, who through faith and patience inherit the promiſes*, Heb. 6. 12. But for praying to the Saints departed, as they of the Church of Rome teach, we have no Scripture to countenance any ſuch Communion, but it is quite diſſonant and repugnant to Scripture. God is he, to whom we muſt pray. *Call upon me*, Pſal. 50. 15. *As for me I will call upon God*, Pſal. 55. 16. *For this ſhall every one that is godly pray unto thee*, Pſal. 32. 6. *After this manner therefore pray ye, Our Father*, &c. Mat. 6. 9. Neither muſt we pray in the name of any but of Chriſt only. *For there is one God, and one Mediator betwixt God and man, the man Chriſt Ieſus*, 1 Tim. 2. 5. Beſides, the Saints departed do not underſtand our particular affairs. When a man is dead he is ignorant of the eſtate of ſuch as had moſt near relation unto him. *His ſons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them*, Job. 14. 21.

4. There is a Communion which the Saints on earth have one with another; & this is that communion of Saints, which the Scripture chiefly ſpeaketh of. *They are kindly affectioned one towards another*,

ther, Rom. 12. 10. *They rejoyce with them that rejoyce, and weep with them that weep*, v. 15. *They have the same care one for another; If one member suffer, all the members suffer with it; if one member be honoured, they all rejoyce with it*, 1 Cor. 12. 25, 26. *They bear one anothers burthens*, Gal. 6. 2. *As every one hath received the gift, so they minister the same one to another, as good stewards of the manifest grace of God*, 1 Pet. 4. 10.

More particularly the Saints on earth have communion one with another. 1. in respect of spirituall things; they joyn together in the use of Gods Ordinances. Thus it is said of the primitive Christians, that *they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers*, Act. 2. 42. And v. 46. that *they continued daily with one accord in the Temple*, &c. And the Apostle exhorts saying, *And let us consider one another*, &c. *Not forsaking the assembling of our selves together, as the manner of some is*, Heb. 10. 24, 25. According to their places and callings they teach and admonish one another, Col. 3. 16. They exhort one another, *Heb.* 3. 13. & 10. 25. They comfort and edifie one another, 1 Thes. 4. 18. & 5. 11. They pray one for another, *Ephes.* 6. 18. *Jam.* 5. 16.

2. In respect of temporall things; they succour and relieve one another. It is recorded of the Saints in the Apostles time, that *they had all things common, and sold their possessions and goods, and parted them to all men, as every man had need*, Act. 2. 44, 45. So Act. 4. 32. *And the multitude of them that believed were of one heart, and of one soul, neither*

ther said any of them, that ought of the things that he possessed was his own, but they had all things common, &v. 34. & 35. *For as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles feet, and distribution was made unto every man according as he had need.* This example of the primitive Saints, the Anabaptists before these times have abused, inferring from thence that *meum* and *tuum*, all propriety of goods ought to be taken away from among Christians, and that all things should be so common among them, that none should have right to any thing more then another. But this is over-grosse. For 1. What was done by a few living together in one City, cannot conveniently be done by all throughout the world. Neither then in the Apostles time was that communion injoyned, none was required to part with the interest that he had in any thing, as is clear by that of *Peter* to *Ananias*, *Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?* Act. 5. 4. This shewes that *Ananias* might have chosen whether he would sell his possession or no, and when he had sold it, whether he would bring the money, that he had for it, to the Apostles or no. But thus far that example is to be followed, that they which have, must communicate to those that want. *To do good, and to communicate forget not,* Heb. 13. 16. *Charge them that are rich in this world,* &c. *That they do good, that they be rich in good works, ready to distribute, willing to communicate,* 1 Tim. 6. 17, 18. *As we have opportunity let us do good unto all,* especially

specially unto them that are of the houshold of faith, Gal.6.10.

Use 1. The use of this doctrine is, first, to convince and reprove such as professe themselves Christians, and so consequently Saints, yet do little regard the communion of Saints, that communion which all true Saints have, with God, with Christ, and with one another. In stead of communion with God, some have communion with Satan, in stead of communion with Christ, they have communion with *Belial*, with sin and wickednesse, in stead of communion with Saints, they have communion with the ungodly; in stead of joyning in the worship and service of God, they joyn in the practice of iniquity, swearing and swaggering, drinking and revelling together, and this they account and call good-fellowship, but it is far from that fellowship which the Text doth speak of, which indeed is the only true good-fellowship. *God is light* (saith S. *John* presently after the Text) *and in him is no darknesse at all. If we say that we have fellowship with him, and walk in darknesse, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, &c.* 1 Joh.1.5,6,7. *Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousnesse with unrighteousnesse? and what communion hath light with darknesse? And what concord hath Christ with* Belial *? or what part hath he that believeth, with an Infidel? And what agreement hath the Temple of God with Idols?* 2 Cor.5.14,15,16.

Some under a pretence of sanctity violate the commu-

communion of Saints; they forsake the assemblies of the Saints, because of some in those assemblies by whose society they fear to be polluted: but this is either great hypocrisie, or a grosse errour. *Let a man examin himself*, (said the Apostle) *and so let him eat of that bread, and drink of that cup*, 1 Cor. 11. 28. Therefore it is not the unworthinesse of others that can prejudice thee, if thou thy self beest not unworthy. *Come out from among them, and be ye separate*; how? *and touch not the unclean thing*, 1 Cor. 5. 17. So separate, as to have no communion with others in that which is evill. *Have no fellowship with the unfruitful works of darknesse, but reprove them rather*, Ephes. 5. 11.

Some will exercise communion of Saints in respect of spiritual things, but in respect of corporall things they wil have no such communion. The Hebrew Doctors note that there are four sorts of persons;

1. Such as will say, *Mine is thine, and thine is mine*. They will communicate to others, but only so as that others communicate to them again. But Luk. 6. 32. 33. *If ye love them that love you what thank have ye? for sinners also love those that love them. And if ye do good to those to those that do good to you, what thank have ye? for sinners also do even the same.*

Pirke Aboth c. 5.

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2. Such as will say, *Mine is mine, and thine is thine*: They will keep what they have, and let others keep what they have; they will neither be beholding to others, nor shall others be beholding unto them: And this (say some) was the disposition of the people of Sodome: The Prophet

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phet *Ezekiel* speaking of the sins of Sodome, mentioneth this for one, *neither did she strengthen the hands of the poor and needy*, Ezek. 16.49. They are not taxed for robbing, defrauding, and oppressing the poor, but for not succouring and relieving them, as they should have done.

שלך שלי ושלי שלו דשש שלנו שלכם ושלהם שלך חסוד

3. Such as will say, *Thine is mine, and mine is mine*: They will take from others, but will not impart to others; these are grossely wicked.

4. Such as will say, *Mine is thine, and thine is thine*: They will impart to others, not expecting that they should impart to them againe. This is the disposition of the godly; it is that which our Saviour requires, *Love your enemies, and do good, and lend, hoping for nothing again* (that is, not hoping to receive the like kindnesse by borrowing afterwards of those who now borrow of you) *and your reward shall be great, &c.* Luk.6.35,36.

Use 2. Secondly, as we professe Christianity, and so sanctity, let us practise this communion which is the communion of Saints, and so of all true Christians, communion with God, and with Christ, and with one another.

To this end, first, let us have a care that we be Christians indeed, and so Saints indeed; Saints I say, in some measure, though not full measure: God is holy, and Christ is holy, and all the true children of God and members of Christ are holy, and so if we would have communion with them, we must be holy also: For every thing seeks communion with that which is like it selfe; *Birds of a feather flie together. Follow holinesse, without*

Simile under simile.

which

which no man shall see the Lord, Heb. 12. 14.

2. As we must follow after all holiness, so especially Love, which worketh union and so communion; *And above all these things put on charity, which is the bond of perfectness*, Col. 3. 14. *Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God: He that loveth not, knoweth not God, for God is love*, 1 Joh. 4. 7, 8. *Amor unit amantem cum re amatâ.*

3. Humility is also a great means to preserve and maintain this communion: *Onely by pride cometh contention*, Prov. 13. 10. *With all lowliness and meekness, with long-suffering forbearing one another in love; indeavouring to keep the unity of the Spirit in the bond of peace*, Eph. 4. 2, 3. *Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind: Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better then themselves*, Phil. 2. 2, 3.

The three and thirtieth

SERMON.

Isai. 33, 24. *The people that dwell therein shall be forgiven their iniquity.*

THE Prophet here speaking of the Church under the notion of a City, and under the name of Sion and Jerusalem, viz. sheweth what a great benefit belongs unto it, and to the members of it, *viz.* the forgiveneſſe of ſins; *The people that dwell therein* (in Zion or Jeruſalem, in the Church, they that are ſo in it, as to be of it) *ſhall be forgiven their iniquity.* It is the happineſſe of the members of the Church triumphant, of the Saints in heaven, that they have no ſin, no iniquity: It is the happineſſe of the members of the Church militant, of the Saints on earth, that their ſin and iniquity is forgiven. The point which we are to obſerve from the Text, is this; That forgiveneſſe of ſins is a benefit of which Gods people are made partakers.

Doct.

It is a part of that new Covenant that God hath graciouſly made with his people; *I will forgive*

forgive their iniquity, and not remember their sin any more, Jer. 31. 34. So Christ told *Paul* that he would send him to preach unto the Gentiles, to that end, that *they might receive forgivenesse of sins*, Acts 26. 18.

For the more full handling of this point, I will shew by whom sins are forgiven, for whose sake they are forgiven, what is required of those to whom they are forgiven, and then make use and application.

1. By whom sins are forgiven? As some sins are committed against man, so they may be forgiven by man; *If thy brother trespasse against thee, rebuke him, and if he repent forgive him; And if he trespasse against thee seven times in a day, and seven times in a day, turn again to thee, saying, I repent, thou shalt forgive him*, Luk. 17. 3, 4. But sin, all sin whatsoever, being a *transgression of the Law*, 1 Joh. 3. 4. As sin is against God, a transgression of his Law, an indignity and dishonor done to him, so only he can forgive it; *I, even I am he that blotteth out thy transgressions, &c.* Esa. 43. 25. The Scribes therefore might well say, *Who can forgive sins but God only?* Mar. 2. 7. They were right in the Doctrine, onely they were wrong in the application; their position was good, that onely God can forgive sins, only their supposition was nought, that Christ was a meer man, and therefore did blaspheme when he took upon him so to forgive

Movet Scribas remissum ab homine peccatum. Hominem enim tantùm in Jesu Christo contuebantur. ——Verum enim nemo potest dimittere peccata nisi solus Deus: Ergo qui remittit Deus est, quia nemo remittit nisi Deus. Hilar. in Mat. can. 18.

sins as he did. As for that which Christ said to his Apostles, and in them to all his Ministers, *whose soever sins ye remit, they are remitted unto them*, Joh. 20.23. it is not so to be taken as if they could remit sins authoritatively, but onely ministerially; they are said to remit sins in that they preach remission of sins, and declare unto people that their sins are remitted, viz. they performing those conditions which God requireth of those whose sins he remitteth. *John* Baptist was *to go before the face of the Lord to prepare his wayes; To give knowledge of salvation unto his people by the remission of their sins*, Luke 1.76.77. And Christ after his Resurrection told his Apostles, that they and his other Ministers *should preach remission of sins*, Luk. 24.47. *Be it knowne unto you* (said *Paul*) *that through this man* (viz. Christ) *is preached unto you forgivenesse of sins*, Acts 13.38. That the Apostles did otherwise then thus forgive sins we find not. The Priest in the time of the Law was said to make the Leper clean, *Lev.* 13. when he did pronounce and declare him to be clean: Our Translators render it; *The Priest shall pronounce him clean*, v.17. and so in other Verses of that Chapter; but in the Originall it is *shall make him cleane*, וְטִהֲרוֹ and so the Septuagint have it; yet our Translators do well and truly expresse the sense, for that making cleane is no more but a pronouncing clean, and so also the vulgar Latine Interpreter doth

In remittendis vel retinendis culpis, id juris atque officii habent Ecclesiastici sacerdotes, quod olim habebant sub lege legales in curandis leprosis. Hi ergo peccata dimittunt vel retinent dum dimissa à Deo vel retenta judicant & ostendunt. Lombardus Hieronymum secutus, *lib.* 4. *dist.* 18.

וְטִהֲרוֹ.

Mundum esse decernet.

doth render it. Just so (as *Jerome* and after him *Lombard* hath observed) the Ministers of the Gospell are said to forgive sins, when they declare whose sins are forgiven.

2. For whose sake sins are forgiven. *viz.* For Christs sake: He commanded that *remission of sins should be preached in his Name among all Nations*, Luke 24.47. So *Paul* told them to whom he preached saying, *thorough this man is preached unto you forgivenesse of sins; And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses*, Acts 13.38.39. *He is the propitiation for our sins*, 1 John 2.2. *He is the Lamb of God that taketh away the sin of the world*, John 1.29. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them*, 2 Cor. 5.19. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousnes of God in him*, v. 21. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, and we have turned every one to his own course, and the Lord hath laid upon him the iniquity of us all*, Isai. 53.5.6.

3. What is required of those to whom sinnes are forgiven. Although sin in respect of us is forgiven freely, we can do nothing whereby to purchase forgivenesse of sin, yet something is required to prepare for it, and to make capable of it. Thus there is required, 1. Faith: *To him give all the Prophets witnesse* (said *Peter* speaking of Christ) *that thorough his Name whosoever believeth in him,*

shall receive remission of sins, Act.10.43. *By him all that believe are justified*, &c. said *Paul* Act.13.39. Faith is the hand that laies hold on Christ, and receives him, for whose sake sin is forgiven. To receive Christ is nothing els then to believe in him, *Joh.*1.12. The nature of faith is set forth compleatly, Heb.11.13. *All these died in faith, having not received the promises* (that is, the things promised) *but saw them afar off, and were perswaded of them, and embraced them*; which shews that to the making up of Faith, justifying and saving faith, there must be first knowledge, *they saw the promises*, though it were afar off, yet they saw them, they had some, though but a dim and weak knowledge of them. 2. Assent, *they were perswaded of them*. 3. Application, *they embraced them*.

2. Repentance. Christ commanded, *that repentance and remission of sins should be preached in his Name*, Luk.24.47. First Repentance, and then remission of sins; no remission of sins without repentance. So *Peter* preaching Christ unto the Jews, said, *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveneſſe of sins*, Act.5.31. And Act.3.19. *Repent ye therefore, and be converted, that your sins may be blotted out*. Now repentance importeth,

1. Sorrow for sin. *I will be sorry for my sin*, said *David*, Psal.38.18. *Ephraim* repenting smote upon his thigh, *Jer.*31.19. And the penitent Publican smote upon his breast, *Luk.*18.13. This sorrow for sin presupposeth knowledge of sin, and produceth acknowledgement and confession of it. *I will*

will declare mine iniquity, Psal. 38. 18. *I acknowledge mine iniquity, and my sin is ever before me*, Psal. 51. 3. *If we confesse our sins, God is faithful and just to forgive us*, 1 Joh. 1. 9. *viz.* if with a true penitent heart we confesse them. * Or, know, Heb. יָדַע

But this sorrow for sin must be godly sorrow, that is, sorrow for sin as sin, not so much as sin is bitter unto us, but especially as it is evil in the sight of God, a thing whereby he is injured and dishonoured. This is *to be sorry after a godly manner*, 2 Cor. 7. & 11. *This godly sorrow worketh repentance unto salvation, not to be repented of*, v. 10.

2. Turning from sin; *He that covereth his sinnes shall not prosper; but he that confesseth and forsaketh them, shall have mercy*, Prov. 28. 13. In the Hebrew, repentance is called *Teshubah*, which properly signifies turning. And so these are joyned together, *Repent and be converted*, Act. 3. 19.

Panitentiam agere, est & perpetrata mala plangere, & plangenda non perpetrare. Gregor. hom. 38. in Evang. *Peccati pœnitentia est, ab eo quod pœnitendum intelligitur, desistere.* Hilar. in Psal. 118. seu 119. in Pe.

3. Forgiving of others; this also is requisite for the obtaining of forgivenesse. So Christ hath taught us to pray, *Forgive us our trespasses, as we forgive them that trespasse against us*, Mat. 6. 12. & he adds v. 14, & 15. *For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* And when Peter came unto Christ, saying, *Lord, how oft shall my brother sin against me, and I forgive him? until seven times?* Christ answered, *I say not unto thee, until*

till seven times, but until seventy times seven. Matth. 18.21,22. And immediately he propounded a parable whereby to shew how much it concerneth every one to forgive others, if he would have God to forgive him. The parable is of a King, who having a servant that ought him a huge debt, which he was no whit able to pay, upon his humble submission and intreaty forgave him; but hearing that the said servant would not forgive his fellow-servant a small debt, was exceeding wroth with him, and exacted his debt of him. *So likewise* [said our Saviour, making application of the parable] *shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

Vse 1. Now for the use of the point. 1. What comfort is here for the people of God? Although in themselves they be guilty of sin, both original, and actuall, though they were born in sin, *Psal.* 51.5. and have lived in sin, *Isai.* 53.6. though continually they are falling into sin, *Jam.* 3.2. Yet this is their comfort (and greater comfort then this they need not desire) thorough Christ they are reconciled unto God, all their sins are pardoned, and done away as if they had never been. See what expressions are used in Scripture, whereby the forgivenesse of sins is set forth unto us.

1. When sins are forgiven they are said not to be imputed: *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them,* 2 Cor. 5.19. Sins are injuries done unto God, offences committed against him; but though we have offended him, and have been injurious unto him,

him, yet if we lay hold on the Covenant that he hath made with us in Christ he will forgive us; and not impute the sins that we are guilty of unto us.

2. Sin when it is forgiven, is said to be blotted out; *According to the multitude of thy tender mercies blot out my transgressions*, Psal. 51. 1. Sins are debts, *Forgive us our debts*; so it is according to the Originall, *Mat.* 6. 12. As God hath a note-book for good deeds, *A book of remembrance was written before him for them that feared the Lord, and that thought on his Name*, Mal. 3. 16. And in reference to this book *Nehemiah* prayed, saying, *Remember me, O my God, and wipe not out my good deeds that I have done for the house of my God, &c.* Neh. 13. 14. So he hath also a debt-book for sins; but if we humbly and unfainedly turne unto him, he will blot our sins out of his book, he will never charge them upon us, never exact payment and satisfaction of us, seeing Christ hath made it for us, having with his blood *blotted out the hand-writing of Ordinances that was against us, &c.* Col. 2. 14. The Prophet *Esay* useth this same metaphore of blotting out, but he fetcheth it another way; *I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins*, Esa. 44. 22. There sinnes are compared to a cloud, a thick cloud which interposeth betwixt God and us, and keepeth off the bright beams of Gods favour and the light of his countenance from shining upon us: *Your iniquities have separated betwixt you and your God, and your sins have hid his face from you*, saith the same Prophet, *Esa.* 59. 2. But

sins being remitted the cloud is blotted out, it is dispersed and dispelled, it vanisheth and is gone, that we may behold the face of God as of a loving Father, reconciled to us in Christ Jesus.

3. Sinnes are said to be covered when they are pardoned; *Thou hast forgiven the iniquity of thy people, thou hast covered all their sin*, Psal. 85. 2. By this expression is signified, that the people of God, even his true and faithfull people, have sin in them, but their sin being forgiven, it is as it were covered and hid from the sight of God, he doth no more impute sin unto them then if he did see no such thing in them: If in this sense onely the Antinomians did hold that God sees no sin in his people, I should readily side with them; but they have a perverse meaning in it, *viz.* that a child of God cannot sin, need not, nay ought not to be humbled for sin, which opinion is as agreeable unto Scripture, as that which is most repugnant to it.

See Mr. *Gatakers* book, intituled, *Gods eye upon Israel.*

4. Sins are said to be cast behind Gods back when he doth forgive them; *Thou hast cast all my sins behind thy backe*, said *Ezekiah* to God, *Esa.* 38. 17. God sets the sins of the wicked before his face, *they are before my face*, saith he, *Hos.* 7. 2. But for such as turne unto him, he casts their sins behind his back; he will no more condemn them for their sins, then if they were quite removed out of his sight, and he had no knowledge of them.

5. When sins are remitted, they are said to be cast into the bottome of the sea: *Thou* (O Lord)

wilt

will cast all their sins into the depths of the Sea, Mic. 7. 19. This shewes more emphatically how when God forgives sins, they are done (as it were) quite out of his sight; that which is cast into the depths of the sea is not like to be found again, nor to be seen any more; *In those dayes, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve,* Jer. 50. 20.

6. Sins in this case are said to be forgotten, and never more to be remembred. *I will forgive their iniquity, and I will remember their sin no more,* saith God, Jer. 31. 34. God will no more take vengeance on his people for their sins, then if he had quite forgotten them, and had no remembrance at all of them. *All his transgressions that he hath committed, they shall not be mentioned unto him,* Ezek. 18. 22.

Ob. Some may object, that after *David* had truly repented of his sin, and also had the pardon of it declared unto him by the Prophet, he was punished for it, 2 *Sam.* 12. 13, 14.

Answ. I answer, the Papists abuse this and the like examples, inferring from them, that God remitting the fault, yet doth not remit the punishment, but that still we must one way or other, either here or hereafter make satisfaction unto God for sin committed against him. But as the Antinomians erre in denying castigatory punishment to be inflicted upon Gods children, so doe the Papists erre in affirming satisfactory punishment to be inflicted on them. God afflicts some-

times them whom he pardons, not as exacting satisfaction of them, (for how then are they pardoned?) but as chastening them, that they may the better learn to beware of sin afterwards, and that others seeing them to smart for it, may beware of it. *When we are judged, we are chastned of the Lord, that we should not be condemned with the world*, 1 Cor. 11. 32. So that God doth execute judgement, he doth inflict punishment upon his children, yet it is but a chastening of them for their good, not that he doth take vengeance on them, or exact satisfaction of them.

It is παιδεία, not τιμωρία.

Vse 2. Secondly, seeing this great benefit belongs unto the people of God, let us take heed least we come short, let us make sure that we may be partakers of it. To stir us up hereunto let us consider, 1. How much the purchasing and procuring of this benefit hath cost, even no lesse then the bloud of the Lord Jesus, *This is my blood of the New Testament, which is shed for many for the remission of sins*, said Christ when instituting the Sacrament of his Supper he gave the Cup unto his Disciples, Mat. 26. 28. *How shall we escape, if we neglect so great saluation?* Heb. 2. 3. If we make light of that, which did cost Christ so dear?

2. What account the Saints have made of this benefit: The Prophet *Mica* admiring the goodness of God in this respect, cries out, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy*, Mic. 7. 18. How earnestly did *David*

sue

sins make God [illegible] ...
...
...

science will flie in his face, and set his sins before him: Thus it is sometimes even with the godly themselves; *Thou writest bitter things against me*, (said Job unto God) *and makest me to possesse the sins of my youth*, Job 13.26. *Mine iniquities* (said *David*) *are gone over my head, and are as a heavy burthen too heavy for me to bear*, Psal. 38.4. *Woe unto us that we have sinned*, said the people of God, *Lam.* 5.16. And they adde, v. 17. *For this our heart is faint, for these things our eyes are dim.* O what a happinesse then is it in time of affliction to have sins forgiven, and to be assured of the forgivenesse of them! So also when death approacheth: For the guilt of sin lying upon the conscience will make death terrible, it will cause us to say unto it, as *Ahab* said to *Eliah*, *Hast thou found me, O mine enemy?* Whereas if we be assured of interest in Christ, and of forgivenesse of sinnes thorough him, we may say with old *Simeon*, *Lord, now lettest thou thy Servant depart in peace; for mine eyes have seen thy salvation*, Luke 2. 29, 30. This blessednesse here to have our sinnes forgiven, doth make way immediately for the blessednesse of the life to come, for that *inheritance of the Saints in light*, as the Apostle calls it, Colos. 1. 12. *Forgivenesse of sinnes, and an inheritance among them that are sanctified*, are immediately joyned together, Acts 26. 18. Therefore as we desire the inchoation of happinesse here, and the consummation of

happinesse

happineſſe hereafter, as we would live comfortably, die chearfully, and after death injoy immortality, and glory; let us make ſure of this benefit, the forgiveneſſe of our ſins, and then nothing can debar us from all bliſſe, all happineſſe.

The four and thirtieth

SERMON.

HEB. 6. 2. *And of the Resurrection of the dead.*

THE Author of this Epistle speaking of *the principles of the doctrine of Christ*, as he calls them, v. 1. mentioneth this as one of them, *the Resurrection of the dead.* And therefore also in the Creed, wherein those principles of Christian doctrine are contained, among other articles is that of *the Resurrection of the body:* and mark *of the body*; for there is also a Resurrection of the soul (as hath been shewed * before) but that is a metaphoricall Resurrection. The soul being since the fall of *Adam* naturally dead in sin, is said to rise again, when the life of grace is infused into it: but the Resurrection of the dead spoken of in the Text, is in respect of the body, as appears by the words immediately following, *and of eternal judgment.* For the Resurrection of the body is previous to the last judgement, and accompanied with it.

Serm. 20. in the beginning.

The point then to be insisted on is this,

That

That the Resurrection of the body is a fundamental point of Christian Religion.

Doct.

It is necessary for all to know and believe, that the bodies of the dead shall rise again.

This is a great mystery, and mans reason cannot reach to the knowledge of it, will not yield assent unto it. When *Paul* preached at Athens, that most famous Academie in the world for humane learning, the Philosophers scoffed at him, and some called him a *babler*, and others said, *He seemeth to be a setter forth of strange gods, because he preached unto them Jesus, and the Resurrection*, Act. 17.18. & v. 32. it's said again, that *when they heard of the Resurrection of the dead, some mocked; and others said, we will hear thee again of this matter*: they would demur upon it, and not be forward to believe it.

So *Eusebius* relates, that the Heathens persecuting Christians burnt their bodies to ashes, and cast them into the river, insulting over them, and upbraiding them with their belief of the Resurrection, saying, *Let us see now if they will rise again*. Yea among the Jews, Gods peculiar people, who had the Oracles of God committed unto them, there was a sect of the *Sadducees*, who denied the Resurrection of the dead, Mat. 22.23. *The same day came to him the Sadducees, which say that there is no Resurrection*. So Act. 23.8. *For the Sadducees say that there is no Resurrection*. Yea and also among Christians, there have been some who have said, *that there is no Resurrection of the dead*: some such there were among the Corinthians, as the Apostle sheweth, 1 Cor. 15.12. And it seems that *Hymenæus*

Euseb. Hist. l. 5. c. 1

as and *Philetus* were of this opinion, for the Apostle speaking of them, saith, *Who concerning the truth have erred, saying, That the Resurrection is past already, and overthrow the faith of some.* 2 Tim. 2.17.18. In that they said, *The Resurrection is past already*, it seemeth that they would only have a Resurrection of the soul here, but no Resurrection of the body hereafter. But mark, the denying of this article, the Resurrection of the body, is called by the Apostle an overthrowing of the faith. Whatsoever we believe, if we do not believe this, that the dead shall rise again, is tell in rain and to no purpose, as the Apostle sheweth, 1 Cor. 15. 12. &c.

Now the Resurrection of the dead is proved two wales, as we see by those words of our Saviour to the Sadduces, *Ye do erre, not knowing the Scriptures, nor the power of God*, Mat. 22.29.

1. The power of God proves that the Resurrection is possible, and may be. *Power belongeth unto God*, Psal. 62.12. Even such power, as that *he is able to do exceeding abundantly above all that we can either ask, or think*, Ephes. 3.20. And therefore, as the Apostle said, *Why should it be thought a thing impossible, that God should raise again the dead?* Act. 26.8. In the very beginning of the Creed, we professe that we believe God to be almighty, and that he is so the Scripture plainly and plentifully testifies, and it hath been abundantly demonstrated * before. Now if God be Almighty, he can do all things, and if all things, then this, the raising up of the dead.

Deus non alia lege credendus est, quam ut omnia posse credatur. Tertul. de Resurr. c. 11.

* Serm. 3.

dead. He that could make the body of the duſt, can ſurely raiſe it up though it be turned into duſt. He that could make all things of nothing, can undoubtedly raiſe up the body, which though it be dead, and have ſuffered never ſo many tranſmutations, yet is it not turned into nothing.

Vtique honeſtus eſt reficere, qui fecit. Quanto plus eſt feciſſe, quàm refeciſſe? initium dediſſe, quàm reddidiſſe? Ita reſtitutionem carnis, facilitorem credas inſtitutione. Tertul. ibid.

Potest utique eâdem potentiâ, quâ de nihilo cuncta fabricatus eſt, reddere quæ fuerant: quia multo minus eſt reſtituere quod fuerit, quàm fatere quod non fuit. Hieron. ad Pammach.

2. The Scriptures ſhew that the Reſurrection is certain, and ſhall be; that as God can raiſe the dead, ſo he will do it: *Job* made no queſtion of it; *For I know* (ſaid he) *that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my reines be conſumed within me,* Job 19.25.26,27. True it is, the words there in the originall, as in many other places of that book, are ſo conciſe, as that they render the ſenſe obſcure, and are ſubject to divers expoſitions, ſo that both the Jewiſh Commentatours, and alſo ſome among Chriſtians carry the ſenſe another way, but the moſt underſtand the words of the Reſurrection, neither do I ſee any other expoſition that doth ſo well agree with them. *Daniel* alſo ſpake of the Reſurrection of the dead, ſaying, *And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to perpetuall ſhame and contempt,* Dan. 12. 2.

Mercerus in loc.

12.2. By awaking these out of the dust of the earth, he means the rising again of the dead. And whereas he saith that many shall, it is not so to be taken as if all should not; for many sometimes are opposed not unto al, but only unto few. So it's said, Rom. 5. 19. *that by the disobedience of one man* (of *Adam*) *many were made sinners*, that is, all; but those all are many, and so are they that shall awake out of the dust of the earth, as all that sleep there shall. So the Prophet *Esay* likewise doth sing the same ditty. *Thy dead men shall live, together with my dead body shall they arise: awake, and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead*, Isai. 26. 19. And that parable in Ezekiel chap. 37. where by the raising and reviving of the dead bones, is shewed that God would certainly restore the people of the Jews out of captivity, though they seemed to be quite dead, and past recovery: that parable, I say, doth presuppose the Resurrection of the dead, as a thing well known, and certainly believed by the people of God, and therefore the parable drawn from thence is used to confirm their faith touching the deliverance there promised unto them.

Si figmentum veritatis in imagine, imago ipsa in veritate est sui. Necesse est esse prius sibi, quàm alii configuretur. De vacuo similitudo non competit, de nullo parabola non convenit. Ita oportebit ossium quoque, credi revisceration em, & inspirationem qualis dicitur, de qua possit exprimi Judaicarum rerum reformatio, qualis affingitur. Tertull. de Resurrect. c. 30.

Thus the Scriptures of the old Testament give sufficient proof of the Resurrection of the dead; but much more clearly and fully do the Scrip-

Scriptures of the new Testament speak of it. *The hour is coming* (said our Saviour) *in the which all that are in the graves shall hear his voice, and shall come forth.* &c. John 5.28,29. *I know that he shall rise again in the Resurrection at the last day*, said *Martha* of her brother *Lazarus*, John 11.24. The Apostle 1 *Thes.* 4.14. and so on to the end of the Chapter, speaks of the Resurrection of the dead; and so 1 *Cor.* 15. thoroughout the whole Chapter. Besides these direct and expresse testimonies of Scripture, there are divers arguments & reasons grounded upon, & confirmed by Scripture, which do further prove the Resurrection of the dead.

1. That is recovered in and by Christ, which was lost in and by *Adam*. This argument the Apostle useth to prove that the dead shall be raised. *For since by man came death, by man came also the Resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive*, 1 Cor. 15, 21, 22. viz. all that are Christs, as he explains it, v. 23.

2. Christs Resurrection doth necessarily inferre the Resurrection of those that belong unto Christ. How the Apostle both 1 Cor. 15. and also in other places proves the Resurrection of Christians by Christs Resurrection, and also in what respect this inference is of force, I have shewed before, (speaking of the resurrection of Christ (Serm. 19. towards the end.)

3. Gods Covenant with his people, that he will be their God, *Gen.* 17.7. *Jer.* 31.33. this Covenant, I say, is an everlasting Covenant, death cannot dissolve nor disannul it: after *Abraham Isaac* and *Jacob* were dead, yet God stiled himself their

God, *Exod.*3.6. And hence our Saviour confuted the Sadduces, who denied the Resurrection; *But as touching the Resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of* Abraham, *and the God of* Isaac, *and the God of* Jacob? *God is not the God of the dead, but of the living*, Mat.22.31,32. In some sense God is the God of the dead, as the Apostle saith, that *to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living*, Rom.14.9. But in the Sadduces sense God is not the God of the dead, that is, not so of the dead, as if they should be alwaies dead, so they supposed, and should never live again. *For all live unto him*, said our Saviour immediately after the words before cited, as S. *Luke* records chap.20.v. 38. All live unto God both in respect of his power, and also in respect of his purpose; he both can quicken the dead, and also will quicken them, as that very speech shews, wherein he calls himselfe the God of those, with whom he had entred into Covenant, though now they were dead when he thus spake of them.

Ob. Some may say, that God may be the God of his people in respect of their souls, though their bodies never rise again.

Answ. I answer, that this is not sufficient, the soul is not the whole man, but a part only, the body also is a part as well as the soul. But God is by Covenant the God of his people in respect of the whole man, and not in respect of a part only. And therefore this argument drawn from Gods Covenant, and the everlastingnesse of it, proves

proves a necessity of the Resurrection of the body.

4. The body is partner with the soul either in sin, or righteousnesse; and therefore also it must be partner with the soule hereafter either in reward or punishment: As soule and body work together here, so they must be recompensed together hereafter; *Every one must receive the things done in the body, according to that he hath done, whether it be good or evil*, 2 Cor. 5. 10. As the things were done in the body, so the recompence and reward must be received in the body: And this is one reason (as I have shewed * before) why besides the particular judgement, which passeth only upon the soule, there must be a generall Judgement wherein both soul and body must be judged.

Non possunt separari in mercede [caro & anima] quas opera conjungit. Tertul. *de Resur. cap.* 8. *& cap.* 15. *Age, scindant jam adversarii nostri carnis animæque contextum, priùs in vitæ administratione, ut ita audeant scindere illud etiã in vitæ remuneratione. Negent operarum societatem, ut meritò possint etiam mercedem negare. Non sit particeps in sententiâ caro, si non fuerit & in causâ. Et cap* 38. *Secundum collegia laborum, consortia etiam decurrant necesse est præmiorum.*

* Serm. 24.

Use 1. Now if this be so, that the dead must rise againe, then even in this respect there ought to be a respect had unto the dead, to bury them in a devout manner: Nature it self doth teach this, that the bodies of the dead are to be committed to the earth; the Heathens generally did use it, excepting some who were more barbarous then others. As it is said of the Hyrcanians, that they used to cast dead bodies to dogs to be devoured.

The Romans in later times used to burne the

Plin. Hist. l. 7. c. 54. bodies of the dead, but more anciently (as *Plinius* testifies) they did use to inter them, and that custome of burning *Sylla* (as the same Author relates) brought in, fearing least some should deale with him and his adherents after their death, as he had dealt with his adversary *Marius*, whose body he had caused to be digged up after it was buried. But to speak of Gods people, they have shewed themselves very carefull to perform this office of buriall unto the dead: The Story of *Abraham* in this respect is recorded, *Gen.* 23. where we find how sollicitous he was about the burying of *Sarah* when she was dead: So it's said *Act.* 8. 2. that *devout men carried* Stephen *to be buried.* It was a custome among the Jewes to wash the dead body before they did bury it, as appears by that *Acts* 9. 37. *Whom when they had washed, they laid her in an upper chamber.* The same custome also was among the Heathens. The Jewes used also to imbalme the dead, as appears by *Ioh.* 12. 7. and 19. 39, 40. The Heathens also have used the same, especially the Egyptians, as both forraigne History sheweth, and also sacred, *Gen.* 50. Now though the Heathens did use these ceremonies vainly and superstitiously, yet no question but the people of God had respect therein to the Resurrection, shewing by these ceremonies which they used about the dead, that they believed that the dead shall rise again. Now there is no need of such ceremonies for that end, the Article of the Resurrection being by the Gospell more fully manifested then before: Yet this is of perpetuall observation, that the bodies of the dead

Tarquinii corpus bona fœmina lavit, & unxit. Ennius.

dead be decently buried, as being in due time to be raised up againe.

Vse 2. Secondly, this point touching the Resurrection doth teach us not to lament immoderately for the dead: Lawfull it is to mourne in this case; nature requires it, and grace doth not forbid it, as not extinguishing naturall affections, but only rectifying them, and setting bounds unto them: Yea, the Apostle reckons it among the grossest sins, to be *without naturall affection*, Rom. 1.31. The Saints have expressed their affection in this kind: *Abraham* mourned for *Sarah*, *Gen.*23.2. *Joseph* fell upon his fathers face and wept when he was dead, *Gen.* 50. 1. The godly made great lamentation for *Stephen*, *Acts* 8.2. Yea Christ himself wept at the grave of *Lazarus*, *Joh.* 11.35. Whereupon the Jewes that were present said, *Behold how he loved him*, v.36. But this affection of sorrow for the dead, must be moderate, and that as in other respects, so in this; that the dead even in respect of the body, do not perish for ever, but at length shall rise againe. This argument the Apostle useth to this purpose; *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others that have no hope: For if we believe that Jesus died and rose again, even so them also which sleep in Iesus will God bring with him*, 1 Thes. 4.13,14.

Vse 3. The consideration of this point, touching the Resurrection of the dead, is of great force to comfort us in all afflictions, and to animate us against the fear of death it self. This did

Job. 19. 25. 26, 27. support *Iob* in his greatest extremity, as appears by the words before cited, and so it may well support all that truly fear God, as *Iob* did. Death (which is the worst that can befall them) is but as the pulling down of an old ruinous house, to build it againe in a more excellent and glorious manner: Or as if a statue of brasse, or any other mettall, being full of rust, and decayed with age, should be cast into a furnace and melted, that so it may be made more pure and perfect then before. Death in Scripture is often termed sleep; as when a man sleeps, he awakes again, and rises up more lively and vigorous then he was before, so shall the godly arise after death, and be in a condition incomparably better then this which here they are in. The Apostle shewes what a difference there is betwixt the body as now it is, and as it shall be in the Resurrection; *It is sowne in corruption, it is raised in incorruption: It is sowne in dishonour, it is raised in glory: it is sowne in weakenesse, it is raised in power: it is sowne a naturall body, it is raised a spirituall body*, 1 Cor. 15. 42, 43, 44. The hope of this Resurrection did incourage the Saints and servants of God to indure the greatest torments that their inraged adversaries could inflict upon them: *They were tortured, not accepting of deliverance, that they might obtain a better Resurrection*, Heb. 11. 35.

Use 4. Finally seeing there shall be a Resurrection of the dead, it behoves us to labour whiles we are here that we may attaine unto a blessed Resurrection hereafter, *the Resurrection of life*, Joh. 5. 29. which is *the*

Re-

Resurrection of the just, Luke 14. 14. There shall indeed be a Resurrection of all, *both of just, and the unjust*, Acts 24. 15. But as Christ said of *Iudas*, *It had been better for him that he had not been borne*; so may I say of the wicked, It were better for them that they should not rise againe, because they shall rise unto condemnation, John 5. 29. But as for the righteous, they shall so rise, as *to shine like the Sun in the Kingdome of their Father*, Mat. 13. 43. Let us labour that we may be partakers of this Resurrection: And to this end we must here have our part in the first resurrection, that of the soul from the death of sin to the life of grace, and then the second death shall have no power over us. Rev. 20. 6.

More particularly, first, we must be incorporated into Christ by faith; *For he is the Resurrection and the life, he that believeth in him, though he were dead, yet shall he live: And whosoever liveth, and believeth in him, shall never die*, viz. eternally, Iohn 11. 25. Christ is already risen from the dead, and entred into glory, and so in due time shall all that belong unto Christ, that are members of his body; *He will change their vile bodies, and make them like unto his owne most glorious body*, Philip. 3. 21.

2. But if we would be thus conformed unto Christ in glory, and happinesse, we must be conformed unto him in grace and holinesse; *Every one that hath this hope, purifieth himselfe*

selfe, even as he is pure, 1 John 3. 3. *Paul* having said, that he believed that there shall be a Resurrection both of just and unjust, addes, *And herein doe I exercise my selfe to have alwayes a conscience void of offence both towards God and towards men*, Acts 24. 16. *As many as walke according to this rule, peace shall be upon them, and mercy*, Gal. 6. 16.

THE

The five and thirtieth

SERMON.

LUK. 18. 30. *And in the world to come life everlasting.*

Life everlasting is the conclusion of the Creed, and so S. *Peter* calls it *the end of our faith, even the salvation of our souls*, 1 Pet. 1. 9.

For the words of the Text, they were spoken by our Saviour, and that upon this occasion: *Peter* having seen how a certain rich man was rather willing to forfeit his portion in the world to come, then to forgo his wealth that he had here in this world, said unto Christ, *Lo we have left all, and followed thee*, v. 28. Then Christ for him and the rest of his Disciples know, that neither they nor any others should loose any thing by parting with all for his sake, but should be well recompenced for it even here in this world, and much more in the world to come: *And he said unto them, Verily, I say unto you, there is no man that hath left house, or Parents, or brethren, or wife, or children for the Kingdome of Gods sake, who shall not receive manifold more in this present time,*

time, and in the world to come life everlasting, v. 29, & 30.

Doct. The point to be observed is this, That as there is a temporall life for all here in this world, so there is an eternall life for some hereafter in the world to come.

Both the Old and the New Testament beare witnesse to this truth, life everlasting is asserted in both, yet more sparingly and obscurely in the Old Testament, more frequently and clearly in the New Testament.

As for the Old Testament, I do not find that everlasting life is expresly mentioned in it, save only once, *viz. Dan.*12.2. *Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, &c.* Yet though not in such expresse words, the Old Testament doth afford many proofs, that after this life there is another life to come, not as this, induring only for a time, but for ever: God did shew this unto his people, first by types, figures, and resemblances:

As first, the tree of life mentioned Gen. 2. & 3. That was a type and figure of everlasting life, as appears by that Rev. 22.14. *Blessed are they that do his Commandements, that they may have right to the tree of life,* &c. And so Rev. 2.7. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.* In these places by the *tree of life* is meant eternall life, whereof that tree called the tree of life was a figure. What further use that tree was ordained for, is over-curious, and not necessary to inquire: As for that *Gen.*3.22,23. where it is said, that

that *Adam* having sinned, God cast him out of Paradise, *least he should put forth his hand, and take of the tree of life, and eat, and live for ever*; that (I say) the best Expositers take as spoken onely in respect of that opinion which *Adam* had, *viz.* that if he did eat of that tree, he should never die; like as when God said (as is there related) *Behold the man is become as one of us to know good and evill*; it was spoken ironically in respect of that which the Serpent said unto the woman, that if they did eat of the forbidden fruit, they should be as Gods, knowing good and evill, *Gen.* 3.5. Some have thought that if man had eaten of the tree of life, he should have thereby been free from death: But certainly the tree in it selfe could have no such vertue in it, onely God appointed it as a Sacramentall signe of everlasting life, and man having by his transgression made himself unworthy of the thing, God would not suffer him to meddle with that whereby the thing was signified.

2. The Sabbath spoken of in the fourth Commandement, and in other places of Scripture, did also prefigure eternall life, it was a figure of that everlasting Sabbath or rest (for so the word Sabbath doth signifie as much as rest) which the godly shall keep in heaven. This is evident by the Apostles discourse, *Heb.* 4. where having spoken of Gods rest when the workes of Creation were finished, in memory whereof God instituted the Sabbath, he saith, v.9. *There remaineth therefore a rest to the people of God*; the word there rendred *a rest*, imports (as is noted in the Margent) *a sabbath-keeping rest.*

keeping of the Sabbath. So that in the very word there used there is a manifest allusion to the Jewish Sabbath, as a type of that Sabbath or rest there spoken of, viz. eternall in the world to come. Which is further evident by that which followeth, v. 11. *Let us therefore labour to enter into that rest, &c.*

3. The Land of Canaan, into which God brought the Israelites, after that he brought them out of Egypt, as is recorded in the book of *Joshua*, that likewise did typifie heaven; and that rest which the Israelites after a long and wearisome travell in the wilderness enjoyed in that Land, did typifie that rest which the Saints having passed thorough the wilderness of this world, shall enjoy in heaven. This also is clear by comparing the words of *David*, Psal. 95. 11. with the Apostles discourse upon them, *Heb.* 4. 7, 8. *David* saith that God being provoked by the Israelites that came out of Egypt, *sware in his wrath that they should not enter into his rest.*

And *David* used this to deter others in after ages from provoking God in like manner, saying, *To day if you will hear his voice, harden not your hearts, &c.* Psal. 95. 7, 8. The Apostle hence proveth that by Gods rest cannot be meant the Land of Canaan, or rest in that Land; for that the people to whom *David* spake, were then in that Land, and did enjoy that rest, and so the Israelites had done long before: *Again, he limiteth a certain day, saying in* David, *To day, after so long a time,* (viz. that the Israelites had rested in Canaan) *as it is said, to day if ye will hear his voice harden*

not

not your hearts. For if Jesus (that is *Joshua* as the margent noteth, who brought the Israelites into Canaan) *had given them rest, then would he not afterward have spoken of another day.* That is, if that rest in Canaan which *Joshua* as their Captain and Leader brought them into, had been all the rest which God intended for his people, then he would not so long after by *David* have said, *To day*, &c. threatning them that except they were obedient unto him, they should be debarred from entring into his rest. This argues that God by his Rest meant another rest, *viz.* an everlasting rest in heaven, whereof that rest in Canaan was but a figure. Thus the Apostle there immediately infers, *There remaineth therefore a rest unto the people of God*, v. 9. and addes v. 11. *Let us labour therefore to enter into that rest, least any man fall after the same example of unbelief.* And hence it was that the Patriarkes did make such account of the Land of Canaan. *Jacob* caused *Joseph* to sweare that he would not bury him in Egypt, where he died, but carry him into Canaan, and bury him there, *Gen.* 47. 29, 30, 31. And the same charge he gave to all his sons immediately before his death, *Gen.* 49. 29. &c. And they did what he enjoyned them, as is related *Gen.* 50. where also v. 25. is shewed how *Joseph* likewise made his brethren to sweare that they would carry his bones with them into Canaan when they went. And *Exod.* 13. 19. it is said that *Moses took the bones of* Joseph *with him*, when he and the Israelites went out of Egypt. *Stephen* also shewes that so the rest of *Jacobs* sons, though they died in Egypt, were carried into Canaan to be laid

there,

chers, Heb. 7. 15, 16. These Patriarks had not any superstitious opinion of that Land, as the Jews of late times have, and so the Papists have of Churches and Church-yards, but they both shewed themselves to die in faith, not doubting but that God at length would perform the promise that he had made concerning the land of Canaan, and also they looked at that Land as a type of heaven, where eternall rest is prepared for all Gods elect people.

2. In the time of the old Testament God shewed unto his people that there is a life everlasting in the world to come, by examples of some, whom he took and translated out of this world into the other without death intervening. Thus it is said Gen. 5. 24. that *Enoch walked with God, and he was not, for God took him*, That is, *he was translated that he should not see death*, Heb. 11. 5. So *Elias* was taken up alive into heaven, as we read 2 *King.* 2. These examples shew that besides this life here in this world, there shall be another hereafter in the world to come.

3. After that *Abraham*, *Isaac* and *Jacob* were dead, God stiled himself *the God of* Abraham, *the God of* Isaac, *& the God of* Jacob, Exod. 3. 6 Now as Christ said unto the Sadducees, *God is not God of the dead, but of the living*, Mat. 22. 32. God so stiling himself their God, shewed that both their souls did still live, though separated from their bodies, and also that their bodies should be raised again, and both souls and bodies being reunited, should live for ever. And thus is life everlasting proved by the old Testament.

But

But the new Testament is more full and expresse to this purpose. Christ *hath brought life and immortality to light through the Gospell*, 2 Tim. 1. 10. Before Christs coming life and immortality lay hid, it was but darkly discovered, but now by the Gospell it is brought to light, it is clearly revealed. The places of the New Testament, in which everlasting life is expressely mentioned, are so many that it were endlesse, and they are so obvious that it is needlesse to recite them.

Now everlasting life is begun here but perfected hereafter.

1. It is begun here: *He that believeth on the Son, hath* (not shall have, but hath) *everlasting life*, Joh. 3. 36. *Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life*, John 5. 24. Everlasting life as begun here is the life of grace, of which that is meant, 1 John 3. 14. *We know that we have passed from death to life*, (that is, from the death of sin to the life of grace) *because we love the brethren*: that this life of grace is life everlasting by inchoation, S. *John* shews immediately after, v. 15. *Whosoever hateth his brother, is a murtherer, and ye know that no murtherer hath eternall life in him.* So that eternal life doth abide in the children of God whilest they are here; it is here begun in them.

2. It is perfected hereafter, and therefore it is said in the Text, *in the world to come life everlasting*, because the fulnesse and perfection of it is not here in this world, but in the world to come. In respect of the soul this life is perfected immediately after its separation from the body. For it is a

Vide Aug. de Heref. cap. 83. Calvin. de Psycho-pannuchia.

groſſe and monſtrous opinion, that ſome both in former times, and alſo in theſe times, have maintained, that the ſoul doth either die with the body, or doth ſleep when it is out of the body. *This day ſhalt thou be with me in Paradiſe*, ſaid Chriſt to the believing malefactor, Luke 23.43. *We know that when this earthly houſe of our Tabernacle is diſſolved, we have a building of God, a houſe not made with hands, eternall in the heavens*, ſaith the Apoſtle, 2 Cor. 5.1. And the ſpirits or ſouls of juſt men departed out of this life are called *the ſpirits of juſt men made perfect*, Heb. 12.23. In reſpect of the body everlaſting life is perfected when the body is raiſed up, and of corruptible and mortall, becomes incorruptible and immortall. And in this reſpect both in the Creed, and alſo in the Scripture, everlaſting life is put after the Reſurrection of the body. See *Dan.* 12.2. and *John* 5.29. becauſe at, and by the Reſurrection everlaſting life is conſummated and made perfect in reſpect of the whole man, both ſoul and body. Now as everlaſting life in reſpect of it's inchoation and beginning here, is called the life of grace, ſo in reſpect of it's conſummation and perfection hereafter, it is called the life of glory. That which is called the *Crown of life*, Revel. 2. 10. is called the *Crown of Glory*, 1 Pet. 5.4. And that which in other places is termed *eternall life*, is termed *eternall glory* 1 Pet. 5.10. The life of grace here, and the life of glory hereafter, differ not in kind but in degree. Grace is an inchoation and beginning of glory; and glory is a conſummation and perfection of grace.

What

What a life this everlasting life (considered in its fulneſſe and perfection, the life of glory) is, only they fully and perfectly know, who do enjoy it. It is *a glory that ſhall be revealed*, Rom. 8. 18. It is not revealed yet, but ſhall be hereafter. This life *is hid with Chriſt in God*, Col. 3. 3. *It doth not yet appear what we ſhall be*, 1 John 3. 2. But thus much the Scriptures plainly ſhew, that this life is admirable. Chriſt when he cometh, *ſhall be glorified in his Saints, and admired in all them that beleeve*, 2 Theſ. 1. 10. And that it conſiſts in a clear viſion of God, and a full fruition of him. *Now we ſee thorough a glaſſe darkly, but then face to face*, 1 Cor. 13. 12. *When he ſhall appear, we ſhall be like unto him; for we ſhall ſee him as he is*, 1 John 3. 2. Chriſt pronounceth the pure in heart bleſſed, becauſe *they ſhall ſee God*, Mat. 5. 8. And he alſo makes the happineſſe of the Angells to conſiſt in this, that *they alwaies behold the face of God*, Mat. 18. 10. The Queen of *Sheba* thought *Solomons* ſervants happy, that they did continually ſtand before him, and hear his wiſdome, 1 *King.* 10. 8. What a happineſſe then is it to be for ever in the preſence of God, and to enjoy immediate communion with him!

Such is the happineſſe of the life to come, as that it ſhall be free from all evill, and full of all good.

1. It ſhall be free from all evill, both evill of ſin, and evill of affliction. 1. There ſhall be no ſin there. *Adam* had a poſſibility of not ſinning, but there ſhall be an impoſſibility of ſinning: the beſt here are imperfect, but there all imperfection is aboli- *Poſſe non peccare.* *Non poſſe peccare.*

aboliſhed, *juſt men are made perfect*, Heb. 12.23. Now if ſin even in the regenerate be ſo grievous, as the complaints of the Saints do ſhew it is, *mine iniquities are gone over mine head as an heavy burthen, they are too heavy for me to bear*, ſaid *David* Pſal.38.4. And *Paul* by reaſon of thoſe reliques of corruption that were in him, cried out, *O wretched man that I am, who ſhall deliver me, &c.* Rom. 7.24. How great a happineſſe then will it be to be altogether freed from ſin, as they are that do partake of the life to come? Then ſhall the Church indeed be glorious, when it ſhall be *without ſpot or wrinkle, or any ſuch thing*, Epheſ.5.27.

2. Neither ſhall there be any affliction in the life to come. *All tears ſhall be wiped away*, Revel. 7. 17. There ſhall be no ſuffering, no ſorrow there.

But to be exempt from evill, all evill, this is but one and the leſſer part of happineſſe. To enjoy good, all good, this is it indeed, that which doth make happy. And therefore,

2. The life to come is not only free from all evill, but alſo full of all good. VVhat good can be deſired, but there it ſhall, and that in full meaſure, be enjoyed? There God is enjoyed to the full, and they that enjoy him, enjoy all: There are riches, *the true riches*, Luke 16.11. There is glory, *a far more exceeding and eternall weight of glory*, 2 Cor.4.17. There is joy and pleaſure, even *fullneſſe of joy, and pleaſures for evermore*, Pſal. 16.11. *Peter* having but a glimpſe of this celeſtiall happineſſe, when he ſaw Chriſt transfigured in the Mount, was ſo raviſhed with it, that he ſaid, *Lord,*

it

it is good for us to be here; if thou wilt, let us make here three Tabernacles, &c. Mat. 17.4. How then shall they be ravished, who shall have the full and perfect enjoyment of this happinesse?

Use 1. Now if there be such a life as the Scripture speaks of in the world to come, how great then is the folly and madnesse of the most, who only look after the things of this life, but heed not the things of the life to come! They live so as if there were no life after this, or as if it were not worth the looking after; or as if they were sure of it, though they never labour for it: they spend their thoughts, cares and endeavours upon the profits, pleasures and preferments of this life, and they forfeit their hope of the life to come, for every toy, every trifle. *O ye Sons of men, how long will ye turne my glory into shame? how long will ye love vanity, and seek after leasing?* Selah, Psal. 4.2. *Behold all ye that kindle a fire, that compasse your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled,* (solace your selves in your earthly injoyments) *this shall you have of mine hand, you shall lie down in sorrow,* Isai. 50.11. *O that they were wise, and understood this, and would consider their later end,* Deut 32.29.

Ocuras hominum! quantum est in rebus inane? Pers.
Ocurvæ in terras animæ, & cœlestium inanes! Idem.

Use 2. Let us be wise, and consider it. Whatsoever we do, let us be sure to lay *hold on eternall life,* 1 Tim. 6.12. However it fare with us in this life, let us make sure of that life that is to come. Let us consider that,

1. It is life: and *skin for skin, and all that a man hath will he give for his life*, even this temporall life, as Satan said truly in respect of the thing which he spake, though falsly in respect of the end for which he spake, *Iob* 2.4. But what is this life in comparison of that to come? what is life temporall in comparison of life eternall? *Life and good, death and evill*, are joyned together as terms equivalent, *Deut.*30.15. and so v.19. *life and blessing, death and cursing*: therefore the estate of the damned in hell is called death, because it contains in it nothing but pain and misery: and on the other side the estate of the Saints in heaven is called life, because there is nothing but joy and delight in it.

Non est vera vita, nisi ubi fœliciter vivitur. Aug. Enchirid. c. 92. *In damnatione novissima quamvis homo sentire non desinat, tamen quia sensus ipse nec voluptate suavis, nec quiete salubris, sed dolore pœnalis est, non immeritò mors est potius quàm vita appellata.* Aug. de Civit. Dei l. 13. c. 2.

2. It is eternal: *Methusela* and others lived many hundred years, yet at length they died, *Gen.* 5. But they that obtain this life, shall never die. *They cannot die any more, for they are equall unto the Angels*, Luke 20.36. *then shall be brought to passe the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?* 1 Cor. 15.54,55. And eternity is that which both makes the misery of the reprobate misery indeed, and the happinesse of the Elect happinesse indeed: the reprobate *shall be punished with everlasting perdition*, 2 Thes. 1.9. But the Elect *shall be ever with the Lord*, 1 Thes. 4. 17. all the misery and happiuesse of this world is as nothing, because

because it is but temporall; but the misery and happinesse of the world to come is misery and happinesse indeed, because it is eternall.

3. The assurance of everlasting life will make all the sorrows and sufferings of this life light and easie to be indured: The godly here are subject to crosses and afflictions as much as any, yea more then any; which made the Apostle say, *If in this life only we had hope in Christ, we were of all men most miserable*, 1 Cor.15.29. But *we faint not* (saies he) *but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternall weight of glory. Whilest we look, not at the things which are seen, but at the things which are not seen: for the things that are seen, are temporall, but the things that are not seen are eternall*, 2 Cor.4.16,17,18. This made the Saints *take joyfully the spoiling of their goods, they knew that they had in heaven a better, and an enduring substance*, Heb.10.34. This made them indure the sorest torments that could be inflicted on them, they knew *they should obtain a better Resurrection*, Heb.11.35. *the Resurrection of life*, John 5.29. even *everlasting life*, Dan.12.2.

4. Every ones portion must be either the one or the other of these two, either everlasting life, or everlasting damnation: there is no middle estate betwixt these, whatsoever they of the Church of Rome would perswade us. *Whosoever was not found written in the book of life, was cast into the lake of fire*, Revel.20.15. Could we seriously consider this, that we must be either eternally

py, or eternally miserable, it would make us *to passe our time of sojourning here in fear*, 1 Pet. 1.17. *And to give diligence to make our calling and election sure*, 2 Pet. 1.10.

Now that we may be partakers of everlasting life,

1. We must know that by nature we are estranged from it, and have no right unto it. *For by nature we are dead in trespasses and sins, and are the children of wrath*, Ephes. 2.13.

2. We must be translated out of *Adam* into Christ. *For in* Adam *all die; and in Christ must all be made alive*, 1 Cor. 15.22. *God hath given unto us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life*, 1 John 5.11,12.

3. Holinesse of life here is requisite for the obtaining of the happinesse of the life to come. *God will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life. But unto them that are contentious, and obey not the truth, but obey unrighteousnes, indignation & wrath, tribulation and anguish upon every soul of man that doth evill*, Rom. 2.6,7,8,9. *Be not deceived, God is not mocked; as a man soweth so shall he reap. He that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shal of the spirit reap life everlasting*, Gal. 6.7,8. *Follow holinesse without which no man shall see the Lord*, Heb. 12.14. *Every one that hath this hope, purifieth himself even as he is pure*, 1 John 3.3.

I'le only adde this in a word to you that are parents.

rents. As you have been instruments under God, whereby your children obtain a temporall life; so labour to be instrnments whereby they may obtain eternall life. As nature doth teach you to provide for them in respect of this life; so let grace teach you to provide for them in respect of the life to come. As you are careful to bring them up in learning and trades, that they may live a while here; so be carefull *to bring them up in the nurture* and admonition of the Lord, that they may live for ever hereafter. Eph. 6. 4.

THE

The six and thirtieth

SERMON.

JUDE v. 3. *That you should earnestly contend for the faith once delivered to the Saints.*

This Sermon was preached at the Fast, which in respect of errours & heresies was kept *March* 10. 1646.

THe writer of this Epistle was *Iude*, or *Iudas*, as John 14.22. or *Judah*, as the word is in the Old Testament: they are all one and the same name, though diversly pronounced. As there were two of the Apostles that were called *Iames*, viz. *Iames* the son of *Zebedeus*, the brother of *Iohn*, and *Iames* the son of *Alpheus*, the Lords brother (*Gal.* 1.19.) that is, his near kinsman; so there were also two of them, that were called *Iudas*, viz. *Iudas Iscariot* that betrayed Christ, and *Iudas* the brother of *Iames* (viz. *Iames* the son of *Alpheus*) and he it was that wrote this Epistle. I marvell much at a learned Divine, who thinks that the Author of this Epistle was no Apostle, and saies that he finds no *Iudas* to have been an Apostle,

Zanchius de Scriptura. Non connumeratur inter Apostolos Mat. 10. Iudam *Apostolum non lego sed* Iscariotem.

stle, but only *Judas Iscarios*. Nothing to me is more clear then that this *Jude* (or *Judas*) was one of the twelve Apostles, *viz.* the same that is called *Thaddeus*, *Mar.* 3.18. and *Lebbeus*, *Mat.* 10.3. For *Luk.* 6.16. amongst the Apostles is expresly mentioned *Judas the brother of James*, and so also *Acts* 1.13. And the writer of this Epistle stiles himself *Jude the servant of Jesus Christ, and brother of* James.

This Apostle after the inscription, v. 1. and the salutation, v. 2. tells them to whom he writes how desirous and carefull he was to write unto them, and for what end, v. 3. *Beloved, when I gave all diligence to write unto you, of the common salvation, it was needfull for me to write unto you, and exhort you, that you should earnestly contend for the faith, which was once delivered to the Saints.* And he shewes why there was such need that he should thus write unto them, and exhort them, v. 4. *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousnesse, and denying the only Lord God, and our Lord Jesus Christ.* I will adde no more concerning the Epistle, but will come to the words of the Text:

That you should earnestly contend.] The simple Verb of which this here used is a compound, signifies to strive, as they used to do in the Olympian games, or such like exercises, wherein by wrestling, running, and the like, they did strive for mastery, as the word is rendred, 1 *Cor.* 9. 25. It is used metaphorically, *Col.* 4. 12. for striving with

ἀγονίζεσθαι

ἀγωνιζόμενος.

ἐπαγωνίζεσθαι. with God by prayer, it is rendred, *labouring fervently*: The Compound in the Text is more imphaticall, the Preposition addes to the signification of the word, and increaseth the force of it: And therefore it is well rendred, not simply to contend, but to contend earnestly.

Fides quâ creditur. *For the Faith*] There is *faith*, by which we believe; thus is *faith* taken, *Rom.* 5. 1. *justified by faith*; and so in many other places: There is also *faith* which we believe, *viz.* The Doctrine of Faith; thus it's said that *Paul preached the faith which once he destroyed*, Gal. 1. 23. And so is it here taken; for faith whereby we believe is infused into us, but it is faith which we believe, that is delivered unto us.

Fides quæ creditur.

Delivered] viz. first, by preaching, and then by writing: The Apostles did deliver the faith to the Primitive Christians both wayes, *Gal.* 1. 23. *Joh.* 20. 31. But to the Christians of succeeding ages they delivered the Faith only by writing; for being dead they could not deliver it by preaching, neither can we tell what they preached, but onely by seeing what they have written; Therefore this delivering of the faith here spoken of, as it concernes us and the Church ever since the Apostles times, must be understood of delivering by writing. As for Popish unwritten Traditions, how groundlesse they are, and how injurious to the written Word of God, I shall shew more anon.

Once] That is, fully and perfectly; as 1 *Sam.* 26. 8. *Let me smite him, I pray thee, with the speare to the earth at once, and I will not smite him the second*

cond time: Heb. 10. 10. it is expressed *once for all.* This is not so to be taken, as if the faith were not again and again, even continually while the world lasteth to be delivered; but it must be no new faith that is delivered, but the same that was before delivered by the Apostles; they have delivered the faith once, that is, the whole faith, whatsoever is in matter of Religion to be believed; we must hold that which they delivered, and (according to our callings) deliver it, but not any thing, as matter of faith, besides it, much lesse against it; *Timothy, keep that which is committed unto thy trust.* Upon which words an ancient Writer doth thus descant, *That which is committed unto thee, not that which is invented by thee; that which thou hast received, not that which thou hast devised.---When thou speakest after a new manner, do not speak new matter.---Let there be a growing in the faith, not a change of the faith.*

Quod tibi creditum, non à te inventum; quod accepisti, non excogitâsti.——Cùm dicas novè, non dicas nova.——Profectus sit fidei, non permutatio. Vincent. Lirin.

To the Saints.] So Christians are termed, *Eph.* 1. 1. *Phil.* 4. 21, 22. *All that are called to be Christians, are called to be Saints,* 1 Cor. 1, 2.

The words being thus explicated, afford first this observation, That the Doctrine of Faith is fully delivered in the Scripture; or that the Scripture containes in it whatsoever is in matter of Religion to be believed. *Doct.* 1.

The Law of the Lord is perfect, saith *David,* Psal. 19. 7. That is, the Doctrine of the Lord, as the

תורה the word there used doth import, and the Doctrine comprehended in the Scripture. The Rabbines indeed speak much of a Law given only by word of mouth, besides that which is written: And there is nothing almost so frivolous, but they will have it a thing delivered to *Moses* from Mount Sinai, and so continued by Tradition. But we know no such traditionall Law as they talk of: *Whatsoever things were written before, were written for our learning*, Rom. 15. 4. *Search the Scriptures, for in them you think to have eternall life; and they are they that testifie of me*, Joh. 5. 39. *From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, thorough faith which is in Christ Jesus: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousnesse, that the Man of God may be perfect, thorough furnished unto every good worke*, 2 Tim. 3. 15, 16, 17.

תורה שבעל פה

הלכה למשה מסיני

Use 1. This then serves first to confute the Papists, who charge the Scripture with imperfection, and hold that many things are necessary to be believed which are not contained in the Scripture; and that therefore the defect of the Scripture must be supplied by unwritten Traditions. But if the Scripture be the Word of God which they do not deny, then by the testimony of God himself (as the places before cited doe demonstrate) the Scripture is so compleat, that we have no need of Traditions.

Ob. They object that the Apostle commended the Corinthians for keeping *the traditions* (so the

1 Cor. 11. 2.

the word signifies, though we read it *Ordinances*) as he delivered them unto them, παραδόσεις.

Answ. I answer, all doctrine that is delivered, though it be written, is a tradition, that is, a thing delivered. In the same Chapter v. 23. *I have received of the Lord, that which I also delivered unto you*, &c. the word is that from whence is derived the other that signifieth *Tradition*. That which the Apostle there saith he delivered, was delivered not only by speaking, but also by writing, as is evident by that which followeth in the same place. See also, 1 *Cor.* 15. 3. & *Act.* 6. 14. παρέδωκα.

Ob. But (say they) the Apostle bade the Thessalonians hold the Traditions, which they had been taught, whether by word, or by his Epistle: and therefore unwritten Traditions are to be held, as wel as those that are written.

Answ. It follows not; that because *Paul* delivered some things to the *Thessalonians* by word, which he did not deliver by writing, therefore some things are to be received by Tradition, which are not contained in the Scripture, For 1. *Pauls* Epistles to the *Thessalonians* are but a part of the Scripture, so that many things are contained in the Scripture, which are not contained in those Epistles. 2. *Paul* might deliver something to the *Thessalonians*, which was requisite for them, and yet was no matter of faith, necessary for all to hold. If it were of such concernment, the Papists for all their Traditions, are as far to seek as we. For I presume they can no more tell then we, what it was which the Apostle delivered to the *Thessalonians* meerly by word, which he did not deli-

deliver by writing: But no marvel if the Papists so contend for Traditions, when as they hold and maintain many Doctrines: as Purgatory, Prayer for the dead, Prayer to Saints, and a hundred more, which have no ground at all in Scripture, but are most repugnant to it: they are like the Pharisees, who (as *Josephus* relates of them) delivered many rites and customs to the people which were not written, but received only by Tradition. And so much also the Scripture shews of them, *Mar.*7.3,4. But see how our Saviour censured them for this, *Mar.*7.7,8,9.

νόμιμα πολλὰ παρέδωκαν τῷ δήμῳ ἐκ πατέρων διαδοχῆς, ἀλλ' οὐκ ἀναγράπτα.

Again, they of the Church of Rome will not allow us to build upon the Scripture, but upon the authority of the Church, that is indeed upon the authority of the Pope, for so they resolve all at length into him. His decrees and determinations they will have all to submit unto without any more ado, without examining or considering whether they be consonant or no unto Scripture. *But to the Law and to the Testimony* (saith the Prophet *Esay*) *if they speak not according to this word, it is because they have no light in them.* Isa.8.20.

Ob. They object that heretikes alledge Scripture; and therefore it is not safe to rest in it.

Answ. I answer, so the devil did alledge Scripture, yet did our Saviour confute him by Scripture, *Mat.*4. and so by Scripture must heretiques be confuted, although in defence of their heresies they alledge Scripture. See *Act.*18.28.

But again, they of the Romish Church withhold the Scripture from people, and will not without special dispensation allow them to look into it;

it, and how then should their faith be grounded upon it, as it ought to be? They pretend that the Scripture is dark and difficult, and so by misunderstanding it people fall into error and heresie, but we will believe the Scripture rather than them; and the Scripture tels us, that though there be some things in it, *hard to be understood*, yet that neither all things in it, nor the most are such, but that as there is that which may puzzle the most learned, so that which may instruct the most simple. *The testimony of the Lord is sure, making wise the simple.* Psal. 19. 7. *The entrance of thy words giveth light, it giveth understanding to the simple.* Psal. 119. 130. therefore God would have the book of the Law read before all the Congregation of his people, men, women, and children, that saith he, *they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this Law; and that their children which have not known any thing, may hear, and learn to fear the Lord your God.* Deut. 31. 11, 12, 13.

To confute the Enthusiasts, who rely on immediate inspirations and revelations of the spirit, and so vilifie and despise the Scriptures: but let them boast of the spirit as much as they will, certain it is, that whilest they contemn the word as they do, the spirit which they are led by, is not that spirit which Christ promised, *the Spirit of truth*; but that which the Prophet saith the Lord had mingled in the Egyptians, *a perverse spirit.* God in his perpetual and unchangeable Covenant hath joyned his spirit and his word together, *Isai.* 59. 21. And therefore most presumptu-

Συσνοητά, Pet. 3. 16. Pet. 1. 19. Pet. 1. 20. Pet. 1. 21.

Joh. 16. 13. *Spiritus veritatis.* Isa. 19. 14. *Spiritus vertiginis.* Vulg.

old in matters of Religion? In our Saviours time there were severall opinions concerning him; *Some said he is a good man; others said, nay, but he deceiveth the people,* Joh. 7. 12. See also Joh. 7. 40.—43. and Mat. 19. 13, 14.

2. The Scripture hath foreshewed, that there shall be false doctrines and heresies; *There shall arise false Christs, and false Prophets,* &c. Mat. 24. 24. *But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies,* &c. 2 Pet. 2. 1.

3. Such is the malice of Satan, that he will doe what he can to pervert the truth: where God sowes good corne, he will sow tares, *Mat.* 13. 39.

4. God suffers it to be so, first, to try those that are his; *There must be heresies among you, that they which are approved may be made manifest,* 1 Cor. 11. 19. See Deut. 13. 1, 2, 3.

2. That the truth may be more cleared and confirmed then otherwise it would be, if it were not impugned and opposed: See Acts 15. 1. 2. 6. 7, 22, &c. 30. 31. It is observed, that the Doctors that were before *Pelagius,* wrote more securely concerning grace and free will, but when *Pelagius* arose, and asserted free will, so as that he overthrew grace, then *Austine* and others bestirred themselves, and made it evident, that without Gods grace man hath no power nor ability in him to do any thing whereby to please God.

But again, some stumble at this, that such as were

were eminent for profession, fall into grosse opinions; but neither is there any cause to stumble at this: For thus also it hath been even in the Apostles time, *Nicolas* was of no mean repute in the Church, as appeares *Acts* 6. 5. Yet (it seems) he became the Author of a detestable Sect called the Nicolaitans, *Rev.* 2. 15. So what account *Paul* made of *Demas*, we see *Col.* 4. 14. and *Philem.* verse 24. yet he proved an Apostate, 2 *Tim.* 4. 10.

2. This also is fore-told: *The Spirit speaketh expresly, that in the later times some shall depart from the faith, giving heed to seducing spirits*, &c. 1 Tim. 4. 1. The falling away of Professors should make us take heed to our selves, and cleave the more close to the truth, as *Peter* admonisheth, 2 *Pet.* 3. 17. *Take heed lest ye also be carried away with the error of the wicked, and fall from your stedfastnesse.* So I come to the third branch of the Exhortation.

3. Therefore let us hold fast the truth delivered in the Scripture; *Buy the truth and sell it not*, Prov. 23. 23. *Hold fast that which is good*, 1 Thes. 5. 21. *Hold fast the form of sound words*, &c. *That good thing which was committed unto thee, keep*, &c. 2 Tim. 1. 13, 14. *Let us hold fast the profession of our faith without wavering*, Heb. 10. 23.

To this end, first be well grounded in the truth; false Teachers *easily lead captive silly women, that are ever learning, and never able to come to the knowledge of the truth*, 2 Tim. 3. 6, 7. *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine*, &c. Eph. 4. 14.

old in matters of Religion? In our Saviours time there were severall opinions concerning him; *Some said he is a good man; others said, nay, but he deceiveth the people*, Joh.7.12. See also Joh.7.40.—43. and Mat.19.13,14.

2. The Scripture hath foreshewed, that there shall be false doctrines and heresies; *There shall arise false Christs, and false Prophets*, &c. Mat. 24.24. *But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies*, &c. 2 Pet.2.1.

3. Such is the malice of Satan, that he will doe what he can to pervert the truth: where God sowes good corne, he will sow tares, *Mat.* 13.39.

4. God suffers it to be so, first, to try those that are his; *There must be heresies among you, that they which are approved may be made manifest*, 1 Cor. 11.19. See Deut.13.1,2,3.

2. That the truth may be more cleared and confirmed then otherwise it would be, if it were not impugned and opposed: See Acts 15.1,2.6. 7,22, &c. 30.31. It is observed, that the Doctors that were before *Pelagius*, wrote more securely concerning grace and free will, but when *Pelagius* arose, and asserted free will, so as that he overthrew grace, then *Austine* and others bestirred themselves, and made it evident, that without Gods grace man hath no power nor ability in him to do any thing whereby to please God.

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2. Be sincere in the profession of the truth: *Because they received not the love of the truth, &c. For this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousnesse,* 2 Thes. 2. 10, 11, 12.

3. Be humble: *Pride* (saith *Austine*) *is the mother of all heresies.* And *Calvin* found it verified in *Servetus* a wretched heretike, he notes of him, that he was exceeding proud, and being desirous to get himselfe a name, thought this the fairest way whereby to attaine unto it, to shake the very foundations of Religion: So the Scripture testifies of *Simon Magus*, who bewitched the people of Samaria, (and as Ecclesiasticall Writers record of him, was the Author of divers heresies) that *he gave out that himself was some great one*, Acts 8. 9. Doubtlesse, this is a main cause why many in these times fall into grosse and monstrous errors, they are puffed up with a conceit of themselves, and they would be eminent above others; and therefore rather then they will be content with plain truth, they will imbrace palpable error. Besides, the proud trusting in themselves, God leaves them to themselves, and so what is so absurd, but through the suggestion of Satan, and the corruption of their owne heart, they are ready to imbrace it? *A scorner seeketh wisdome, but he findeth it not*, Prov. 14. 6. For *God scorneth the scorners, but giveth grace unto the lowly,*

Superbia est mater omnium hæresêon.

Lusitanico fastu tumens, magis etiamnum propria arrogantia turgens, hanc sibi comparandi nominis rationem optimam esse statuit, si omnia religionis principia convelleret. Calvin. adverf. Servet.

lowly, Prov. 3.34. *God resisteth the proud, but giveth grace to the humble*; Jam. 4. 6. and 1 Pet. 5. 5.

4. Beware of covetousnesse and worldly-mindednesse; earthly advantages are of great force to withdraw from the truth. This was it that drew away *Demas*, 2 Tim. 4. 10. *Demas hath forsaken me, having loved this present world*: Peter speaking of false teachers, shewes that this doth set them on work, *And through covetousnesse shall they make merchandise of you*, 2 Pet. 2. 3.

5. Beware of all sin whatsoever. For it darkens the understanding, perverts the will, disorders the affections, alienates from God, and gives advantage unto Satan. What *Solomon* saith of a strange woman, may be applied to a strange Doctrine; *Whoso pleaseth God, shall escape from her, but the sinner shall be taken by her*, Eccles. 7. 26. The Apostle therefore bidding *hold faith*, addes, *and a good conscience, which some having put away, concerning faith have made shipwrack*, 1 Tim. 1. 19. And so he notes, that they are not only *silly women*, but such also as are *laden with sins*, that are usually led captive by false teachers, 2 *Tim.* 3. 6.

6. Labour to increase grace more and more; *Take heed lest ye also being carried away with the error of the wicked, fall from your own stedfastnesse; but* (as a means to avoid that mischief) *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. 3. 17, 18.

7. Pray continually unto God to guide and keep you in the truth, except God lead us into

it, we shall never find it, and except he keep us in it, we shal soon lose it: *The God of all grace, &c. make you perfect, stablish, strengthen, settle you,* 1 Pet. 5. 10. *Now unto him that is able to keep you from falling, &c.* Jude v. 24. and so much for this point.

Doct. 2. 2. Again the words of the Text hold out unto us this, That Christians ought earnestly to contend for the truth, to do what in them lies to preserve & maintain it, against those that do oppose it. All Christians ought *to be fellow-helpers to the truth,* 3 Jo. 8. Such are commended as do this: *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evill, and thou hast tried them which say they are Apostles, and are not, and hast found them liars,* Revel. 2. 2.

01 Such are reproved as neglect this. *But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, &c. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate, Repent, &c.* Revel. 2. 14, 15, 16. Good reason there is why Christians should do this.

vers. 1. Out of zeal for Gods glory. As wicked practices, so also wicked opinions dishonour God. Heretikes especially set their mouths against heaven: and therefore they that are zealous for God will set their mouths against them, and doe what they may to represse them.

2. Out of compassion towards others. Compassion is to be shewed towards an oxe or an asse that goes astray, *Exod.* 29. 13. How much more towards the souls of men, that either are already, or are like to be seduced and carried away with errours?

3. 8. Out of compassion towards themselves. For

it

it being a duty required of them, a necessity is laid upon them to do it, and woe unto them if they do it not, 1 *Cor.* 9. 16. Whatever it be that God injoyns us to do, if we have no respect unto it, we reward evill unto our selves, *Isai.* 3. 9. Thus as all must do this, so not all one & the same way, but severally according to the places and callings God hath set them in.

1. Magistrates must do it. The care of the Church and of Religion belongs unto them, as well as of the Common-wealth and of civill justice: otherwise how are they nursing Fathers, and nursing Mothers, as God hath said they shall be? *Isai.* 49. 23. How by their means do we live a quiet & peaceable life in all godlinesse and honestly? in which respect the Apostle bids pray for them, 1 *Tim.* 2. 2. Magistrates therfore must do their endeavour to preserve and maintain the truth. and that 1. By making Laws and Ordinances for the profession and preservation of it. Thus did the good Kings of Judah, not only *David* and *Solomon* who were Prophets, as well as Kings, but also they who were Kings only, and not Prophets, as *Asa*, *Jehoshaphat*, *Ezekiah*, and *Josiah*: and memorable to this purpose is the example of *Artaxerxes* though a heathen. See what a decree he made, *Ezr.* 7. 25, 26. And how *Ezra* blessed God for it, v. 27. & 28. *Custodes utriusque Tabulæ.*

2. By providing Orthodox Ministers to teach the truth, and by incouraging them that do it. Thus Jehoshaphat *sent Levites who taught in* Judah, *and had the book of the Law of the Lord with them, and went about throughout all the Cities of* Judah,

Judah, *and taught the people*, 2 Chron.17.8, 9. *And* Ezekiah *spake comfortably unto all the Levites, that taught the good knowledge of the Lord*, 2 Chron.30. 22. *Moreover he commanded the people that dwelt in* Jerusalem, *to give the portion of the Priests & the Levites, that they might be incouraged in the Law of the Lord*, 2 Chron 31.4.

3. By repressing such as pervert the truth, and divulge errours. The Magistrate is *the Minister of God, a revenger to execute wrath upon him that doth evill*, Rom.13.4. Now if they do evill that hurt the body, and prejudice the temporall estate; how much more they that hurt the soul, and prejudice the eternall estate?

2. Ministers must do it, and that 1. By preaching and teaching the truth with all diligence: See Act.20.28, 31. & 2 Tim.4.1,5. & Tit.1.10,11. with 2.1.

2. By refelling such as oppose the truth, and confuting their errours: a Minister must not only be *apt to teach*, 1 Tim.3.2. *but also able to convince gain-sayers*, Tit.1.9. To this end he must preach, *not with enticing words of mans wisdom, but in demonstration of the spirit, and of power*, 1 Cor.2.4. *Apollos* was eloquent, and that is good, but withall he was *mighty in the Scriptures*, Act 18.24. *And so he mightily convinced the Jews, and that publikely, shewing by the Scriptures, that Jesus was Christ*, v.28.

διδακτικός. ἐλεγκτικός. *Non loquimur diserta, sed fortia.* Cypr.

3. Private Christians must doe it: And 1. By praying for good and sound teachers: they must pray that they may be sent, *Mat.*9.38. And that they may do the work for which they are sent, 2 Thes.3.1. Col.4.3. Ephes.6.19,20.

2. By

2. By affording them all incouragement that may be. See 1 *Thes.* 5. 12, 13. & 1 *Tim.* 5. 17. & *Heb.* 13. 17.

3. By giving no assistance, shewing no countenance to false teachers, but doing what they may to restrain them: See 3 *John* 10, 11. *Deut.* 13. 6, 9.

4. By instructing and admonishing one another, *Col.* 3. 16.

5. By humbling themselves, and mourning for the errours that are vented, and for those that are seduced; See *Psalm* 119. 158. & 136.

Use. Let us then according to our places and callings be mindfull of this duty, and carefull to perform it: to this end let us consider, 1. That truth (especially the truth of Religion, *the truth of the Gospell*) is a thing most precious and excellent, most worthy to be contended for with all earnestnesse, and to be maintained with all care and diligence: *God is the God of truth*, Isa. 65. 16. Christ hath stiled himself *the truth*, John 14. 6. the Holy Ghost is *the spirit of truth*, John 16. 13. *The Gospel is the word of truth*, Ephes. 1. 13. If therefore we contend for other things, which in comparison are vain and frivolous; how much more should we contend for this which is of such worth, of such excellency? Col. 1. 5.

2. That the Saints & servants of God have ever shewed great zeal in this kind. How zealous *Paul* was for the truth, his Epistles every where shew. See especially *Gal.* 1. 8, 9, & 2. 5, 11, 12, 13, 14. & 4. & 3. 1, 3, 4, 11, 19. & 5. 7. 12. of S. *John* it is recorded by *Eusebius*, and before him by *Irenæus*, that being in a bath, and hearing that *Cerinthus* (one who besides

besides other hereticall opinions, denied Christs divinity) was come into the place, he would stay no longer, but departed with all speed, saying to those that were with him, *Let us flie, and be gone, least the building fall upon us, in which this enemy of the truth* Cerinthus *is*. So it is said of *Polycarpus* (*S. Johns* Disciple) that meeting with *Marcion* another Arch-heretike, and being asked by him, If he knew him, answered, *Yes, I know thee to be the first born of the divell*. And such was the zeale of *Hierome* against heretikes and heresies, that in his second Apology against *Ruffinus*, he writes thus; *In this one thing I cannot yeeld unto thee, that I should forbear heretikes, and so not prove my self a sound and true believing Christian. If this be the cause of our difference, I cannot hold my peace, I cannot do it.*

In uno tibi consentire non possum, ut parcam hæreticis, ut me Catholicum non probem. Si ista est causa discordiæ, non possum tacere, non possum.

4. That wicked opinions are rather worse then wicked practises; corrupt Doctrines more dangerous then corrupt manners. Some do well observe, that he who had the leprosie in his head, is pronounced not simply unclean, as others, but utterly unclean, *Levit.* 13.44. Whence is collected, that corruption in judgement is worse then corruption in practice. And so it is; the understanding is the eye, and so the light of the soul; *and if the light be darkness, how great is that darkness?* Mat.6.23. Sound doctrine is a means to reforme a corrupt conversation; but corrupt doctrine is a means to marre a good conversation. *Evill communications corrupt good manners*, 1 Cor. 15.33. *Whosoever shall*

shall break one of the least Commandements, and teach men so, &c. Mat. 5. 19.

4. Great need especially at this time to be earnest for the truth, and to do what we may for defence of it. For first, when was it ever more opposed then now it is? What heresie almost was ever broached, which is not now taken up, and maintained by one or other? Scarce any truth in all the sphere of Christian Religion is so sacred, as to remain inviolate.

2. These wicked opinions that are among us cause the name of God to be blasphemed, and the way of truth to be evill spoken of. Hereupon Papists take occasion to traduce our Religion, and prophane persons to despise all Religion.

3. These are times wherein God expects, and we pretend Reformation. Therefore that now in these times should be such Sects and Heresies amongst us, is the more hainous; *I said surely, thou wilt feare me, thou wilt receive correction*, &c. *but they rose up early, and corrupted all their ways*, Zeph. 3. 7. *Thou saidst, I will not transgresse, when on every high hill, and under every green tree thou wandredst, playing the Harlot*, Ier. 2. 20.

4. We have solemnly sworne unto God, and covenanted with him to indeavour in our places and callings the preservation of the truth, and the extirpation of heresie, and whatsoever is contrary to sound Doctrine. Let us remember that of *David*, Psal. 76. 11. *Vow and perform unto the Lord your God.* And that of *Solomon* Eccles. 5. 4, 5. *When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: Pay therefore*

that

that which thou hast vowed. Better it is that thou shouldst not vow, then that thou shouldst vow and not pay. Some have shewed themselves very zealous against Superstition, Popery, Prelacy, &c. but concerning Sects and Heresies, which swarm in the Land, have been remisse enough; Why is not one part of the Covenant regarded as well as another? Zeale if it be not impartiall, is not right, howsoever we may please our selves in it, and vaunt of it as *Iehu* did; *Come see my zeal*, 2 King. 10. 16. But *Iehu regarded not to walk in the Law of the Lord with all his heart; for he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin*, v. 31. Had his zeal been sincere, it would have shewed it selfe as well against the Idolatrous Worship of the Calves set up by *Jeroboam*, as against that of *Baal* set up by *Ahab*.

Let us consider these things, and let the consideration of them incite us by prayer and humiliation, and all good means (as our places and callings require) to indeavour that truth may be preserved, and error suppressed; that such as are yet in the truth, may persist in it, and such as are swerved from the truth, may be reduced to it, or at least may not seduce and draw others from it. In a word, let us do what in us lies, that the land may be purged, as from other pollutions and defilements, so from these Sects and Heresies, that are so rife in it, that so the Lord may not (as otherwise we must needs fear he will) abhor us, and depart from us, but may still continue his gracious presence with us, and rejoyce over us to do us good.

FINIS.